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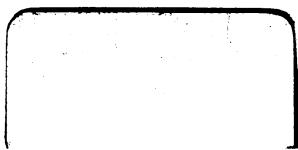
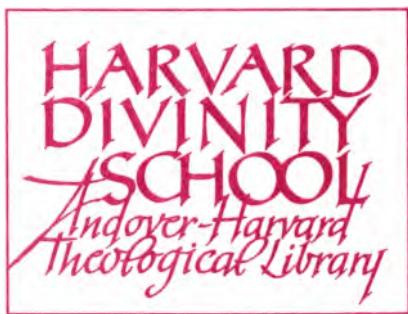
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INDIAN MYTHOLOGY.



INDIAN MYTHOLOGY

ACCORDING TO THE MAHĀBHĀRATA,

IN OUTLINE

BY

V. FAUSBØLL.



LONDON

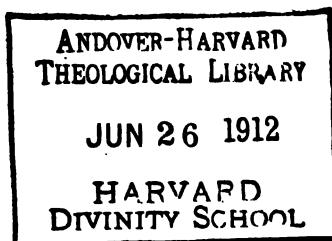
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**TO ELLEN MY WIFE
MY JOY AND MY LIFE
FOR HER GOOD-WILL AND LOOK
I DEDICATE THIS BOOK.**



P R E F A C E.

If we are ever to find our way through the jungle of Indian Mythology which stretches over so many different places and times, and the prolixity of which is as great as that of Indian nature itself, and if we wish to arrive at a general survey of it, particularly at an exposition of it for the public at large that does not care or trouble to go into details, nor attend to disputed and contradictory matter, — then we must first have mustered and mastered the different stadia through which it has developed itself. Not until we have had correct and reliable reviews of these stages and have seen what all the different periods have in common, not until then will it be possible to compile a general Indian Mythology. For it will not do to mix up the different periods and call such a mixture or jumble Indian mythology.

Concerning the times of the Veda's we have already some good beginnings in

A. Bergaigne, *La religion Védique.* 1—4. Paris
1878—97.

A. Hillebrandt, *Vedische Mythologie.* 1—3.
Breslau 1891—1902.

VIII

E. Hardy, Die Vedisch-Brahmanische Periode der Religion des alten Indiens. München 1893.

H. Oldenberg, Die Religion des Veda. 1894.

E. Hopkins, Religions of India. London 1896.

A. Macdonell, Vedic Mythology. Strassburg 1897.

But we still lack similar writings for the time of the Brāhmaṇa's and the Upanishad's, for the time of the Epics and the Purāṇa's, and for the time of the Classical Literature.

We have, however, not a few treatises on single subjects from the Veda's and from later times. I here mention some of these which I have noted down. Others may be found in Hardy, Hopkins, Macdonell and Oldenberg.

Baynes, The Biography of Bhaga. In Actes VIII.

Congr. Orient. Leiden 1891.

Bloomfield, Soma and the Eagle. In J. Am. Or. Soc. vol. XVI.

Bohnenberger, Varuna. Tübingen. 1893.

Bradke, Dyaus Asura. Halle 1885.

E. Brandes, Ushas. Kbh. 1879.

Bühler, Zur Mythologie des Rig-Veda. In Orient u. Occident. Bd. I.

Bühler, Parjanya. In Transact. Philol. Soc. London 1859.

Ehni, Die Vermählung d. Soma. In Z. d. d. m. Ges. 33. 1879.

Ehni, Der vedische Mythus d. Yama. Strassburg 1890.

Ehni, Die urspr. Gottheit. Leipzig 1896.

L. Feer, Vritra et Namutchi dans le MBh. In Revue de l'hist. des religions. Tome 14.

IX

- L. Feer, *La légende de Rahu.* Paris 1865.
- A. Hillebrandt, *Aditi.* Breslau 1876.
- A. Hillebrandt, *Varuna und Mitra.* Breslau 1877.
- A. Holtzmann, *Die Apsaras.* In *Z. d. d. m. Ges.* 33. 1879.
- A. Holtzmann, *Agni.* Strassburg 1878.
- A. Holtzmann, *Brahman.* In *Z. d. d. m. Ges.* 38. 1884.
- E. Hopkins, *Yama.* In *Proc. Am. Or. Soc.* 1891.
- Ch. Lanman, *The Namuci-Myths.* In *the J. R. A. Soc. of Bengal.* 58. 1889.
- Macdonell, *Mythological Studies.* In *J. R. A. Soc.* 1893.
- J. Muir, *Yama.* In *J. R. A. Soc. Vol. I. Lond.* 1865.
- Myriantheus, *Die Aqvins.* München 1876.
- Nève, *Le mythe des Ribhavas.* Paris 1847.
- Obry, *Jéhova et Agni.* Amiens 1869—70.
- H. Oldenberg, *Savitar.* In *Z. d. d. m. G.* 51. 1897.
- Perry, *Indra in the Rigveda.* In *the J. Am. Or. Soc. vol. XI.* 1885.
- Renel, *Aqvins et Dioscures.* Paris 1896.
- Rivett-Carnace, *The Snake Symbol in connection with the worship of Siva in India.* In *the J. R. A. Soc. of Bengal.* 48. 1879.
- Roth, *Die höchsten Götter.* In *Z. d. d. m. Ges.* 6. 1852.
- Roth, *Ueber den Soma.* In *Z. d. d. m. Ges.* 35. 1881.
- Roth, *Die Sage von Dschemschid.* In *Z. d. d. m. Ges.* 4. 1850.
- Schermann, *Philosoph. Hymnen.* Strassb. 1887.

X

Siecke, Liebesgeschichte des Himmels Strassb. 1892.

Streiter, De Sunahsepo. Berol. 1861.

Wallis, Cosmology of the Rigveda. London 1887.

Windischmann, Über den Somacultus. Abh. d. Münch. Akad. IV. 1846.

Winternitz, Der Sarpabali. Mitth. Anthrop. Ges. Wien 1888.

To supply one of the wants I have written this short Indian Mythology according to the Mbh. I have looked upon the matter with the eye of an historian, and not with that of a philosopher. Consequently I have avoided all reasoning and philosophising. On the whole it has been my endeavour to make the exposition as objective as possible by always appealing to the words of the text itself and, so to say, let it speak for itself.

My view of the Indian M., it will be seen, has principally been ethnographical-historical.

I have translated the text as literally as possible for the benefit of young scholars, only in a few places availing myself of Roy's more free rendering of it.

In order not to be influenced by the opinions and views of others, but to be quite independent, I have, while writing this book, not made use of any of the treatises mentioned above.

To get at the underlying meaning of the myths I have laid much stress upon the names, these, assumedly, indicating their meaning. And it is a matter of course that I, in the quality of an historian, have followed the system or classification of the text.

The reader may perhaps wonder at not finding anything about Ganeṣa and Trimūrti. The reason is

XI

that these mythological figures must be considered modern conceptions, *Ganeça*, the late Prof. Sørensen told me, only occurring twice in the MBh. and the word Trimūrti not at all.

The three gods *Brahmā*, *Viṣṇu* and *Çiva*, are certainly sometimes mentioned jointly, either at the head of other divinities, or in conjunction with these, but by themselves only in III,¹⁵⁸²⁴ (see above p. 111) still without being designated as a trinity. It is not until the time of Kālidāsa that we find the word Trimūrti.

My best thanks are due to Dr. Dines Andersen for his help in carrying this book through the press.

Copenhagen, 13 December 1902.

V. Fausbøll.

ABBREVIATIONS.

- B R. = Böhtlingk & Roth, Sanskrit Wörterbuch. 1—7.
St. Petersburg. 1852—1875.
- Fire Forst. = Fire Forstudier til en Fremstilling af den
indiske Mythologi efter Mahābhārata. Kjøbenhavn
1897.
- Grassmann = Grassmann's Wörterbuch zum Rig-Veda.
Leipzig 1873.
- Hariv. = Harivamṣa (Mahābh. vol. 4).
- Lassen = Chr. Lassen, Anthologia Sanskrita. Bonnae
1868.
- M., MBh., Mahābh. = The Mahābhārata. Calcutta.
Vol. I—IV. 1834—39.
- Monier Williams = Sanskrit-English Dictionary. Lon-
don 1872.
- Pitri, Pitṛi = Pitr.
- R., Rām. = Rāmayanam. 1—2. Bombay. Čāke 1810.
- Rsi, Rishi = R̄si.
- Roy = The Mahabharata. Translated into English Prose.
Published by Protap Chandra Roy. 1—18 Parva.
Calcutta 1884—1894.
- Wilson = H. H. Wilson's Sanskrit Dictionary, or his
Vishnu Purāṇa.
- Xatri = Kṣatrī, Kshatriya.
-

CORRIGENDA.

- Page 1 line 18 read: towards the Sura's.
— 2 line 10 read: dharma's.
— 2 line 12 read: husband.
— line 4 from the bottom read: feeling.
— line 2 fr. the b. read: quarrelled.
— 27 line 9 read: Asuras.
— 28 line 17 instead of "then" read: there o: (for tha purpose).
— 36 line 5 fr. the b. read: Rāxāmsi cāitāni.
— 56 line 2 fr. the b. read: Vivasvat.
— 58 line 1—2 read: between a creation and a dissolution.
— 64 line 1 fr. the b. read: yac.
— 101 line 21 read: gold coins.
— 102 line 15 read: were.
— 118 line 2 read: Vedāir.
— 119 line 6 fr. the b. read: Kāītabhān.
— 121 line 6 fr. the b. read: has.
— 128 line 13 insert within the brackets: I,4141 and Indra-lokagamana by Bopp p. 31 v. 38.
— 128 line 10 fr. the b. read: beautiful.
— 136 line 1 read: called.
— 180 at the top read: Vidyādhara. line 1 read six.
— 183 line 5 read: -Chief.



INDIAN MYTHOLOGY.

XVI

	Pag.
The Deva's (Sura's) killed the Asura's and won Heaven	40
Originally the Asura's were good and just, and Cri dwelt with them from the very beginning of the world. but afterwards they opposed themselves to the law of Brahmā, dethroned even for a time Indra and put Vali in his place	41
<hr/>	
Several like traits in the description of the different kinds of Asura's prove them to belong to one and the same race, although they have many different names	41
That this race must have been the aboriginal population of India is proved in many ways:	
The Asura's live in mountains, forests and in the earth.	
They are older than the Sura's, and the earth belonged originally to them.	
They live generally in enmity with the Sura's and disturb the sacrificial fire, still they sometimes form alliances with them.	
There is yet a people called Nāga's living in the mountains of Bengal and Assam.	
II. SURA'S	43
The Sura's or Gods are called Deva's and Divāukas'es, Tridaç'a's and Amara's; meaning of these words.	
They dwell in Tridiva, in Svarga, and from here they descend to Meru in Himālaya which	

XVII

	Pag.
is their meeting place and pleasure ground. The beauty of Meru is described.	
The signs of the Deva's.....	44
(^{Some}) The Gods are deified human beings who have attained Svarga by their good deeds.	
The deeds of the Sura's.....	45
Churning of the ocean and slaughter of the Asura's, according to Rāmāyana. By churning the sea came forth: Halāhala, Dhan- vantari, Laxmī, Vārunī, Uccaihṛavas, Kāustu- bha, and at last the drink of immortality, Amṛta.	
For this a frightful struggle ensued between the Asura's and the Sura's which ended in the destruction of the Asura's and the vic- tory of Indra and the Gods.	
There are several classes of Deva's:	
A. Āditya's	55
They are 12, sons of Kaçyapa and Aditi, called Devamātar, the mother of the Gods, they are the foremost of the Deva's and very mighty.	
Their names. Four different lists.....	56
1. Brahman.....	57
A. Brahma (Neutrūm) is	
a) objectively the impersonal prime- val being from which all existence has sprung and into which it returns, which is unrevealed, invisible, unborn, unchange- able, imperishable and has neither be- ginning nor end etc. The time between	

XVIII

Pag.

two kalpa's. In an objective sense Brahma is sometimes identified with Kāla who is again identified with Mṛtyu.....	62
Çiva and Viṣṇu are sometimes characterized in the same way as Brahma ..	63
b) In a subjective sense Brahma is that condition of a human being through which it has been transformed into being the same as the impersonal Brahma, because by penance and knowledge it frees itself from all cravings and passions and attains Nirvāṇa ॐ: the extinction of all desire for existence and will not be reborn, but is absorbed into the objective Brahma	63
B. Brahmā (Masculinum).....	69
Brahmā is the personal form of the impersonal Brahma. As such he is the first creator, the fashioner of all things. He is therfore called Lokakṛt, Trilokakṛt, Viçvakṛt and Dhātar, especially often he is designated as Prajāpati, Lord of the creation. He is also called Sarvaloka-pitāmaha, the grandfather of the whole world and Lokapitāmaha or simply Pitāmaha, the Grandfather.	
As offspring of the first Prajāpati there are mentioned 7 others	
There are even longer lists of Prajāpati's and their descendants.	
In Viṣṇuism Viṣṇu is identified with Brahmā	
	72

XIX

	Pag.
Brahmā's worlds lie above Svarga, Brahmā's seat is on Mahāmeru.	
His assembly-hall is described	73
Brahmā has 4 faces	74
His wife, chariot, emblem, altar.	
The deeds of Brahmā.	
A great offering on the top of Himavat.	
The sword of law.....	75.
2. Sūrya, the Sun.	
Names of the Sun.	
Meaning of Aditi, the mother of the sun.	
His person, earrings, wife, sister, daughter, son.	
His car, charioteer.	
The myth of Aruṇa, the charioteer of the Sun.	77
The myth of Garuḍa, the king of the birds .	78
Names of the sun	80
Two phases of the function of the sun.	
3. Indra.....	81
Indra is the head of the Sura's.	
He obtained the Indraship by surpassing all the other gods by his sacrifices or after killing a number of Dāitya's and Dānava's and the greatest of all Asura's to wit Vṛtra. Hence his general names Devarāja, Devādhipa, Mahendra and the like.	
Meaning of the word Indra.....	82
His wife is Cacī, his elephant Āirāvata or Āirāvāṇa, his horse Uccāihṛavas, his chariot is drawn by 10,000 reddish yellow horses, his flagstaff is Vijayanta.	
His charioteer is Mātali.	

XX

	Pag.
Mātali's wife is Sudharmā and his daughter Gunaķečī who was married to the Nāga Sumukha	83
Indras weapons were the thunderbolt Vajra with which he struck off Vṛitra's head, the bow Vijaya and the trumpet Devadatta. His kingdom is called Svar, Svarga, Svar- loka, Div and Devaloka, the world of light and the shining gods.	
The entrance to Svarga is called Svarga- dvāra and at the gate stands Āirāvata	84
From the Himavat-mountains, the centre of which is Meru, you ascend through the air to Svarga.....	85
Indra's city is called Amaravati, his assembly- hall Puskaramālinī	87
Who comes to Indra? those that sacrifice, those who do penance, and those who behave like heroes in battle.	
Indra's special names and their meaning.....	88
 The deeds of Indra.	
Description of a happy time after Indra had become the ruler of the three worlds.....	89.
But prosperity made Indra arrogant, he seduced Ahalyā, killed Namuci although he had formed a friendship with him, and even made himself guilty of murdering the brāhmaṇa Viçvarūpa Triçiras, Tvaṣṭar's threeheaded son. Tvaṣṭar created Vṛitra. A long war be- tween Vṛitra and Indra. The gods have recourse to Viṣṇu. At last Indra killed Vṛitra	

XXI

	Pag.
with the thunderbolt which Viṣṇu had entered. But shortly after Indra became low-spirited, reflecting on his own duplicity and the brāhmaṇa-murder he had committed. He flew and hid himself in the stalk of a lotus in a lake. Then the earth became desolate, for it had no king. The rivers ceased to flow, and the animals perished for want of rain. Gods and Rṣi's persuaded Nahuṣa to become king, but he desired Çaci, Indra's wife. The gods sought the advice of Viṣṇu. Indra performed a sacrifice of horses to Viṣṇu. Indra was freed from his fear, came back and was again crowned king of the gods, while Nahuṣa was cast down from heaven.	
Surabhi, mother of all cows, and her daughters Sarvakāmadug'hā, Indra's wishing cow, is also called Kāmadughā or Kāmaduh and Nandinī. She was once stolen by Dyo (Dyāus)	92
Parjanya is a distinct deity for the rainfall originating in the power and violence of the rain in India	93
The rain-cloud was personified and became the Raingod.....	97
Parjanya is originally identical with Indra	98
4. Varuṇa, the god of the ocean.....	99
Varuṇa means originally the heavenly sea of light which surrounds all things.	
Varuṇa is the light of night, and Mittra the light of day.	

XXII

Pag.

In the Mahābhārata Varuṇa means only the
god of the ocean.

His names.

His realm lies in the west 100

His dwelling is the ocean which is described
with its contents.

His city, palace, assembly-hall in which he sits
with his wife surrounded by Nāga's, Dāi-
tya's, Dānava's and many others.

His person.

The name of his wife is Siddhi or Gāuri,
his son Puṣkara is married to Soma's daugh-
Jyotsnākālī 101

His minister is Sunābha.

He has a noose and a trumpet.

The deeds of Varuṇa.

Varuṇa stole Utathya's wife, but when Uta-
thyā drank up all the waters and Varuṇa
consequently got faint-hearted and the rivers
disappeared in the desert, then Varuṇa was
obliged to restore the wife of Utathya..... 102

5. Viṣṇu.

His most frequently recurring names are Nārā-
yaṇa and Hari.

He was the youngest of the Āditya's..... 103

His dwelling was on the top of Mount Man-
dara.

Higher than Brahmā's seat is Viṣṇu's place,
the pure, the everlasting light which they call
Parambrahma.

XXIII

Pag.

Thither go the unselfish, they who are absorbed
in contemplation and devotion; even Brah-
marsi's and Maharsi's do not go there, but
only Yati's that have mastered their passions.

Viṣṇu's person: he has lotus eyes, four arms,
on his breast he has a mark, called Črīvatsa,
this mark he received when the great sage Bha-
radvāja threw water on him because he dis-
turbed him while at prayer. On his breast
he wears the jewel Kāustubha.

A Lotus sprung from his navel when he lay
in contemplation, and in that Brahmā with
the four faces appeared.

His raiment is yellow.

His couch or bed is the serpent Čeṣa or
Ananta who holds the earth at Brahmā's
command, and on which Viṣṇu rests in
yoga-sleep

104

He has a golden chariot with 8 wheels..... 105

His sign is the bird Garuda.

His weapons are a čañkha or war trumpet,
a cakra or discus, called Sudarçana, a
gadā or club, and a bow, called Čārīga.

His wife is Laxmī, also called Čri who is
the Goddess of Fortune and Beauty. Viṣṇu's
names

107

Viṣṇu, in the eyes of his worshippers, assumes
the character of Brahmā as does also Čiva.. 108

Two phases of Viṣṇu's character: his yoga or
devotion and his power of salvation.

XXIV

	Pag.
As devotee he is called Y <o>gin</o> , M <o>ahāyogin</o> and Y <o>gamāya</o>	110
His upholding and rescuing power appears in his incarnations, avatāra's.	
His avatāra as a dwarf or Viṣṇu's three strides	112
His avatāra as a boar	114
His avatāra as a man-lion.....	116
His avatāra as a horse's head, or the theft of the Veda's.....	117
His avatāra as Kṛṣṇa	121
Viṣṇu's heroic deeds.....	122
B. Apsaras'es. Gandharva's. Cāraṇa's	123
Description of the Apsaras'es, the „danseuses“.	123
Names of the Apsaras'es.....	125
Gandharva's or musicians.....	126
Cāraṇa's or minstrels	127
C. The A<o>çvin</o>'s, the physicians.....	128
The deeds of the A <o>çvin</o> 's.....	129
The tale of Cyavana and Sukanyā. The A <o>çvin</o> 's meet with Sukanyā just as she had come out of the bath and was naked. They fall in love with her and ask who she is, she says that she is king Çaryāti's daughter and Cyavana's wife. The A <o>çvins</o> : why, o beauti- ful lady, dost thou serve an old decrepit husband, forsake Cyavana and accept one of us for husband. Sukanyā answered: I am de- voted to my husband. The A <o>çvins</o> said: we are the celestial physicians, if you choose one of us	

XXV

Pag.

we will make your lord young and graceful.
Do thou bring thy husband here, and let him enter into the water. And Cyavana and the Aćvin's entered the water together. And the next moment they all came out in the most beautiful forms and young, and all possessed of the same appearance. The Aćvin's: now, choose the one that pleases thee most. She deliberated and at last ascertaining the identity of her husband, even chose him. And Cyavana said: since at your hands I, an old man, have obtained youth, I will make you drinkers of the Soma in the presence of the lord of the celestials himself. And thus the Aćvin's were made divine, notwithstanding that Indra had denied their right to the Soma-offer, they being by birth Qūdra's.

D. The Lokapala's, or the Guardians of the world. 134

They are 4: Indra, Agni, Varuna and Yama.

Yama..... 135

His most frequently recurring names.

He is called Yama because he keeps mankind in check..... 136

He is Pitr-rāja because he rules in the kingdom of the dead.

He is Vāivasvata as the son of the shining sun, Vivasvata-tanaya.

Yama's kingdom is in the south under the earth, it is generally called Yama-rāṣṭra or Pitr-loka, also Mahāniraya.

XXVI

Pag.

In this realm is the Vāitaranī-river and the Rāurava-hell.

His dwelling is Samyamana.

His assembly-hall, built by Viçvakarman, shines like bright gold. Here is neither sorrow nor decrepitude, neither hunger nor thirst. Many sages and kings assemble there to pay homage to Yama. And there is singing and dancing and merriment from Gandharva's and Apsaras'es.....

137

His wife is Dhūrmornā.

His messengers wear black apparel, have red eyes, bristling hair, and eyes and noses like a crow.

His charioteer is Rogā, sickness

138

His weapons are a staff, Yamadanda, and a noose.

He has two four-eyed dogs, offspring of Saramā, devaçunī.

His names indicate two sides of his character: He is first the God of Death who destroys life in man, he is therefore called Lokāntakṛt, and is accompanied by Mṛtyu, death, and surrounded by hundreds of dreadful diseases.

His messengers, Yamadūta, lead the fatigued through a barren district, where there is neither shade nor water, on to Yama.

Secondly he is the King of the Dead, the just Judge, Dharmarāja, he is not only wise in dharma, but he is himself Dharma, and the

XXVII

	Pag.
whole world has its root in dharma, and as the avenger he is himself Danda, and Danda is the symbol of his righteous judgements...	139
To the delightful regions of Yama the righteous go after death, but in Hell the bad are punished.	
Punishments of Hell	140
There are two roads, one leading to the Pitṛ's and one leading to the deva's.	
Yama's deeds.	
The beautiful tale of Sāvitrī who saves her husband from death by her fidelity.	
E. The Maruts, the Gods of the Winds.	
They are particularly combined with Indra who is called Marutvat. The function of the Maruts is to protect Indra.	
F. The Pitṛ's, spoken of under Yama.	
G. Prajapati's under Brahmā.	
H. Rbhu's	144
The Rbhu's constitute the highest class of the gods, they neither need sacrifices nor amṛta. They are without desire and passion. They are the eternal gods who survive every kalpa, therefore even the Deva's wish for that state.	
I. The Ṛṣi's.....	146
Beside the Ṛṣi's generally, there are mentioned Great-Ṛṣi's, Deva-Ṛṣi's, Brahman-Ṛṣi's and King-Ṛṣi's. Of the first there are 7 with Vačiṣṭha at their head, these must be identi- cal with the 7 prajāpati's.	

XXVIII

	Pag.
J. The Rudra's.	
The Rudra's are 11 in number with Çiva as their protector.	
The duality in the Çiva-myth. Rudra is the oldest part of the myth	147
Çiva's ordinary names.....	148
He is a son of Brahmā.	
He dwells on the holy Himavat.	
He has red hair, four faces. Tilottamā tempted him.	
He has three eyes. How he got a third eye	149
He has a blue neck. How he got it.	
He has ten arms	150
He is clothed in skins.	
His conveyance, driven by Kāla, is a white bull, serving both as a chariot and a banner.	
The bull is described.	
His favorite weapon is the spear Pāçupata also called Brahmaçiras, his battle-axe paraçu.	
His bow called Pināka is a mighty serpent with seven heads.....	151
With his trident was formerly king Mandhātar and all his army annihilated.	
His wife is Umā, king Himavat's younger daughter, also called Pārvatī, the daughter of the mountain, Durgā the unapproachable, and Gāurī, the dazzling white.	
The sage Bhṛgu cursed Himavat to produce no pearls.	
Kuvera is Çiva's good friend.	

XXIX

Pag.

Çiva's special names may be classified under two definitions:	
He is first the severe, the terrible, the appalling, the destroying	154
As the devastating power, sweeping away everything he is called Hara.	
He is fever, disease, death.	
He is the mighty ruler and is called Īçāna, Maheçvara, Sthānu, Vṛṣa, Giriça, Paçupati..	155
As destroyer he is identified with Kāla..... .	156
He is hideous.	
Secondly he is the mild, the friendly, the merciful; as such he appears mostly under the names of Çiva and Çāñkara.....	157
In elucidation of the mildness of Çiva is told a story of a brāhmaṇa who had his child restored to life by the grace of Çiva.	
Çiva is also described as the god who is fond of music, singing and dancing.	
Çiva as brahmacārin and practiser of penances .	158
He lives at crematories and has a skull in his hand	159
Durgā, his wife, has the same double character as her husband.	
Çiva's heroic deeds	160
The preeminence of Gaṅgā	161
The tale about king Sāagara and his sons and the descent of Gaṅgā.	
Daxa's offer or Çiva's wrath	163
Kāma is made incorporeal.....	164
Kāma's names.	

XXX

	Pag.
Çiva kills Bhaga and puts out his eyes.....	165
Çiva kills the Asura Andhaka.....	166
Çiva destroys the Tripura, the Trifort, the three Fortresses.	
K. The Sādhyā's and	
L. The Siddha's are perfect, blessed spirits	167
The Siddha's dwell mostly in the land of Uttara- Kuru which is described as a Paradise.	
M. The Vālakhilya's, very small Rishi's.....	170
N. The Vasu's, shining, from vas, to shine.	
There are 8 Vasu's, sons of Manu prajāpati.	
The Vasu's were cursed by Vaçiṣṭha and be- came on earth the children of Gaṅgā and king Çāntanu, but were saved back to heaven by Gaṅgā	171
1. Agni.	
Agni is the lord of the Vasu's.	
His name. His wife.	
His son Skanda is also called Kumāra and Kārtikeya. His origin.	
Skanda's wife is Devasenā.....	172
His person. His banner. His spear. His im- mense strength, he thrust his spear into the ground.	
Agni has a double character	173
He represents the sacrificial fire.	
He represents the cosmical fire	174
The deeds of Agni.....	175
Agni helps king Nīla.	
Agni is cursed by Bhṛgu.	

XXXI

	Pag.
2. Vāyu, the wind.....	176
Vāyu or Vāta, Marut, Anila, and Pāvana are the names of the wind.	
3. Soma, the Moon	177
His ordinary names. His father was Atri. Soma seeks Rohinī's society most. Daxa cursed him.	
Having bathed himself in Hiranya-tīrtha Soma freed himself from sin.....	179
The effect of the curse.	
Soma's daughters Bhadrā and Jyots- nakālī.	
0. Vidyādhara's.....	180

III. YAXA'S.

Yaxa a differentiated form of raxas.	
The Yaxa's have seceded from the Rāxasa's with Kuvera at their head.	
The function of the Yaxa's.	
Kuvera's lineage. His names.....	181
Kuvera is driven from Ceylon	182
Himavat mountains.....	183
Kuvera's land	184
Kāilāsa and Gandhamādana.	
Kuvera's great forest Nandana, his grove Cāitraratha	185
His river Mandākinī. His lotus-lake Nalinī.	

XXXII

Pag.

Appendix.

India is the cradle of fairy tales.....	189
A lot of fairy legends have been published ..	190
Some of the tales have wandered through literature from east to west, others have been transmitted from land to land all over the earth by word of mouth. This has been proved by Theodor Benfey and others.	
Some of the principal elements in the fables are gold, silver and precious stones	191
India has always been richly endowed with these. This is proved by the early records of the ancient Greeks.....	192
A number of mines are still being worked in India.	
The great foreign conquerors desired these riches.	
The English were the strongest power. They now possess the great, rich India and govern it by a Viceroy.	

DIFFERENT KINDS OF ASURA'S.

I. THE ASURA'S.

Asura is the common name for all the antagonists of the Sura's. They consist of several classes, viz.: Dāitya's, Dānava's, Dasyu's, Kālakañja's, Kāleyya's, Kha-lin's, Nāga's, Nivāta-Kavaca's, Pāuloma's, Piçāca's and Rāxasa's.

Of these the most frequently mentioned are the Dāitya's, the Dānava's and the Rāxasa's. The Piçāca's, often combined with the Rāxasa's, are spoken of (VI,^{ss64}) side by side with Māgadha's and Kāliṅga's, which seems to prove them to be the original people of the country (the Aborigines). The same is perhaps the case as regards some of the others, f. i. the Nāga's, as there is even now still to be found a people of this name in the mountains of Bengal; compare below.

The Yaxa's with their king Kuvera were originally also Asura's, but seem to have made friendly advances to the Sura's and to have been welcomed by them and received into their midst; see below.

The Asura's were the offspring of 13 of Daxa prajā-pati's daughters¹ and Kaçyapa prajāpati (Rām. III p. 470,₁₁: 8 daughters).

¹⁾ According to Rām. Daxa had 60 daughters, and acc. to M. I,₂₅₁₉: 18, acc. to IX,₂₀₁₈: 27, acc. to XII,₇₅₈₇: 50.

Tasya pūrvam ajāyanta
daça tisraç ca Bhārata
prajāpater duhitaras,
tāsāni jyeṣṭhābhavat Ditiḥ,
Sarvadharmaviçeṣajñah,
puṇyakīrtir mahāyaçah
Māricah Kāçyapas tāta,
sarvāśām abhavat patih. XII,⁷⁵³⁷.

o: To him were first born 13 daughters, of these Diti was the eldest. The in all dharmas well versed, famous and most honourable Kaçyapa, Marici's son, became the husband of them all.

Sarve Dāxāyaṇīputtrāḥ
Prajāpatyā mahābalāḥ XII,⁸²⁷⁴.

o: All the mighty sons of Daxa's daughter and K. Prajāpati.

Diti was Daxa's eldest daughter (XII,⁷⁷⁸⁷), her sons were called Daitya's, Danu's Dānava's, Kaçyapa's sons by Aditi Āditya's (Deva's or Sura's) which is not only used as the common name for the Sura's, but also as the denomination of a single class of them. The Āditya's were the younger half-brothers of the Asura's.

Bhrātṛnām nāsti sāubhrātrām
ye 'py-ekasya pitu h sutāḥ
rājyahetor vivāditāḥ
Kaçyapasya Surāsurāḥ XIII,⁵⁵⁶.

o: Between brothers there is not (always) good brotherly feelings, they who were begotten of one and the same father quarrelled for sovereignty's sake (to wit) Kaçyapa's (sons), the Sura's and the Asura's.

Idan tu çrūyate Pārtha
 yuddhe devāsure purā:
Asurā bhrātaro jyeṣṭhā
 Devāç cāpi yaviyasah. XII,1184; cfr. Rām.
 VII,11, 16. Vṛhadār. Upanishad, brāhm: 3.

o: But this is told, o Prīthā's son,
 (to have been so) in the battle between the D. and
 the Asura's of yore:
 the Asura's (were) the elder brothers
 and the Deva's the younger.

The Asura's have their strongholds and haunts in mountain caves. In the bowels of the earth do they dwell in the region of Pātāla where they have several large cities: Hiranya-pura (V,3567. VII,1997, III,12197), Prāgjyotiṣa (V,1887. 4408). Nirmocana (V,1890). Further we find them in the sea where bound they were delivered into Varuna's keeping. But also in Heaven they have three fastnesses, one of iron, one of silver, and one of gold, from where they attack the Triloka, the three worlds (VII,9555 — XIII,7482. VIII,1402. 1421. Cp. below and Fire Forstudier p. 40). Hence, however, they were thrust down to earth (I,2482).

All this appears from the following passages:

Sa kadācit samudrāntे
 kasminīçcid girigahvare
 Valim Vāirocanim Vajri
 dadarçopasasarpa ca. XII,8222
 o: Once, on the seashore,
 in a mountain cave
 saw Indra Vali Virocana's son
 and drew nigh unto him.

Bhūmīm kecit praviviçuh
 parvatān apare tathā
 apare jagmur ākāçam
 apare 'mbhas samāviçan. XII,⁶¹⁹⁰. I,¹¹⁸⁶.

- o: Some entered the earth,
 and others (disappeared) in the mountains,
 still others ascended into the air,
 others again plunged into the water.

Hiranyapuram ity-eva
 khyātam puravaram mahat
 Dāityānām Dānavānāñ ca
 māyāçatavicārinām
 analpena prayatnena
 nirmitam Viçvakarmanā
 Mayena manasā srṣṭam
 Pātāla-talam āçritam V,³⁵⁶⁷. VII,¹⁹⁹⁷.

- o: Hiranyapura so called
 the great remarkable city
 that belongs to the Dāitya's and the Dānava's
 who practise hundreds of kinds of magic
 (this town) that was built with much labour
 by Viçvakarman
 and devised by Maya
 lies in the Pātāla district.

Tato mahīm lavanajalañ ca sāgaram
 mahāsurāh praviviçur arditāh surāih I,¹¹⁸⁶.
 III,⁸⁷⁹⁷. 12068. 12085.

- o: Thereupon the earth and the ocean with the
 salt water
 the great Asura's entered pressed by the Sura's.

I, 118.

ntam

Evam uktas tato Dharmo
 niyogāt Parameṣṭhinah
 Varuṇāya dadāu sarvān
 baddhvā Dāitya-Dānavān.
 Tān baddhvā Dharmapācāīc ca
 svāīc ca pācāir Jaleçvarah
 Varunah sāgare yatto
 nityam raxati Dānavān V, 4808.

o: Thus accosted then Dharma
 at the command of the most High
 delivered to Varuṇa all
 Dāitya's and Dānavā's after having bound them.
 And having bound them with Dharma's nooses
 and with his own bonds
 watches for ever Varuṇa, the Lord of the waters,
 carefully the Dāitya's and the Dānavā's in the
 ocean.

Samudram axam asrjan
 Dānavālayam uttamam. VIII, 1476. III, 12079.
 o: They made an axis of the ocean
 that excellent abode of the Dāitya's.

They are described as follows: they are very
 powerfull, in battle they uproot trees and hurl
 the tops of mountains against their enemies.

Atha Dāityabalād ghorān
 niṣpapāta mahābalah
 Dānavo Mahiṣo nāma
 pragṛhya vipulam girim.
 Te tam ghanāir ivādityam
 dṛṣṭvā samparivāritam
 tam udyatagirim rājan

vyadravanta divāukasah

Athâbhidrutya Mahiṣo

devāṁç cixepa tam girim. III,¹⁴⁵⁹⁶.

- o: Thereupon out of the dreadful army of the Dâitya's
the mighty Dânava Mahiṣa by name leapt forth
after having seized a great mountain,
seeing him like the sun surrounded by thick clouds
and with an uplifted mountain, o king,
the inhabitants of heaven fled in all directions.
There upon Mahiṣa rushed forward
and hurled that mountain against the Gods.

Athâsyâ çailaçikharam

Keçî kruddho vyavâśrjat III,¹⁴²⁵², XII,⁸²⁹⁰.

- o: Upon which Keçin
wrathful cast a rock top against him.

Te pragṛhya mahāghorān
parvatān parighān drūmān
vyaxobhayanta salilām
utthitām çatayojanam

Abhyadravanta devāṁs te
sahasrāṇi daçāiva hi XIII,⁷²⁸⁸, XII,⁸²⁹⁰.

- o: Taking enormous mountains
and (using) trees as clubs
they troubled the water
which instantly rose a hundred yojana's into the air,
whereupon they rushed against the gods
(numbering) ten thousand.

They are skilled in sorcery and magic power,
especially do they understand transforming themselves into all sorts of shapes and making them-

selves invisible, and they frighten people with their awful roaring.

Tato Nivātakavacā
mām ayudhyanta māyayā etc. III, 12131.

o: Hereafter the Nivātakavaca's
strove against me with magic arts.

Tathā tāu bhṛcasamkruddhāu
rāxasendrāu mahābalāu
nirviçesam ayudhyetām
māyābhir itaretaram etc. VII, 4102. XII, 10117.

o: Thus those two very wrathful
Rāxasa-princes, the mighty ones,
fought blindly against each other
with sorcery.

Gacchadhvam sarsigandharvā
yatrāsāu viçvarūpadhṛk (o: Vṛtra) V, 301.

o: Go ye together with rṣi's and gandharva's
thence where you (Vṛtra) who assumes all shapes
(dwells).

Vartamāne tathāyuddhe
Nivātakavacāntake
nāpaçyam sahasā sarvān
Dānavān māyayā vṛtān
Adṛçyamānās te Dāityā
yodhayanti sma māyayā,
adṛçyenāstraviryena
tān apy-aham ayodhayam etc. III, 12161.

o: Whilst thus the battle raged whose object
was to destroy the Nivātakavaca's,
on a sudden I could not see

all the Dānava's who were hidden by magic,
 those Dāitya's who had become invisible
 warred with sorcery,
 with invisible armed power
 I also fought them.

Āmānuṣam atho nādām
 sa mumoca mahāsurah XII,10149.

Jahi Bhiṣmam rāṇe Rāma
 garjantam Asuram yathā V,7031.

As Asura's are named the following beside many others (see I,2525 foll.):

Anuhrada	Triçiras	Madhu	Virocana
Ilvala	Damça	Maya	Vivindya
Upasunda	Dhundhu	Mahiṣa	Vira
Uçanas	Namuci	Mura	Vṛtra
Kamalāxa	Naraka	Yātudhāna	Vṛṣaparvan
Kālanemi	Nahuşa	Vala	Vegavat
Kirmira	Nikumbha	Vali	Çaṁvara
Keçin	Pāka	Vātāpi	Çukra
Kāitava	Puloman	Vixava	Samhlāda
Jambha	Prahrāda	Vidyunmāla	Sālva
Tāraka	Mañki	Vipracitti	Sunda
Tārakāxa	Mada	Virūpāxa	Hiranyakacipu
Tālajamgha			

Some of these names may be sanskritic, some aboriginal.

Of the Asura's we mark separately the following Classes:

A. As Dāitya's are mentioned:

Ilvala	Vātāpi
Upasunda	Vipracitti
Tāraka	Vegavat
Triçiras	Çukra
Naraka	Sālva
Prahlaða	Sunda

B. As Dānava's:

Kāitava	Madhu
Naraka	Maya
Prahrāda	Vivindya

But some of the Dānava's and the Dāitya's are to be found, however, as may be seen above, under the commoner name of Asura's.

Rāhu (I,1161) is the Dānava most frequently mentioned. He is also called Svarbhānu (V,ss10. XIII,722), and it is said of him that he strives to devour both sun and moon.

The myth of Rāhu is connected with the story of the Churning of the Ocean, and the strife of the Deva's and the Asura's concerning the Amṛta and the Sovereignty of the world, which I quote here in the form it has in I,1103—1188:

Jvalantam acalam Merum
 tejorācim anuttamam
 āxipantam prabhām bhānoch
 svacṛngāih kāñcanojjvalāih
 Kanakābharanam citram
 devagandharvasevitam
 aprameyam anādhṛṣyam
 adharmabahulāir janāih

Vyālāir ācaritaṁ ghorāir
 divyāuṣadhibidipitam
 nākam āvṛtya tiṣṭhantam
 uochrayena mahāgirim
 Agamyam manasāpy-anyāir
 nadīvṛxasamanvitam
 nānāpatagasañghāiç ca
 nādītām sumanoharāih —
 Tasya çr̄ngam upāruhya
 bahuratnācitam çubham
 anantakalpam udviddham
 Surāh sarve mahāujasah
 Te mantrayitum ārabdbhās
 tatrāśinā divāukasah
 Amṛtāya samāgamya
 taponiyamasamāyutāh,
 Tatra Nārāyaṇo devo
 Brahmānam idam abravīt:
 cintayatsu Sureṣv-evam
 mantrayatsu ca sarvaçah
 Devāir Asurasañghāiç ca
 mathyatām kalaçodadhih,
 bhaviṣyatī-Amṛtam tatra
 mathyamāne mahodadhāu,
 Sarvāuṣadhibhāsamāvāpya
 sarvaratnāni cāiva ha
 mathnadhvam udadhim Devā
 vetyadhvam Amṛtam tatah.
 Tato 'bhraçikharākārāir
 giriçr̄ngāir alañkṛtam
 Mandaraṁ parvatavaram
 latājalaśamākulam

nānāvihagasañghuṣṭam
 nānādaṁśṭrisamākulam
 kinnarāir Apsarobhiç ca
 Devāir api ca sevitām
 Ekādaṣasahasrāṇi
 yojanānām samuccritām
 adho bhūmeh sahasreṣu
 tāvatsv-eva pratiṣṭhitām,
 Tam uddhartum açaktā vāi
 sarve Devaganās tadā
 Viṣṇum āsiṇam abhyetya
 Brahmāṇam cēdam abruvan:
 Bhavantāv atra kurvātām
 vuddhim nāīcreyasiṁ parām
 Mandaroddharaṇe yatnah
 kriyatāñ ca hitāya nab,
 Tathēti câbravīd Viṣṇur
 Brahmaṇa saha Bhārgava
 acodayad ameyātmā
 phaṇindram padmalocanah.
 Tato 'n antah samuthāya
 Brahmaṇa paricoditah
 Nārāyaṇena cāpy-uktas
 tasmin karmaṇi viryavān
 Atha parvataraṇājanām
 tam Ananto mahābalah
 ujjahāra balād brahman
 savanām savanāukasām.
 Tatas tena Surāḥ sārdham
 samudram upastashire,
 tam ūcur Amṛtasvyārthe
 nirmathiṣyāmahe jalām.

A pām patir athōvāca:
 mamāpy-amēço bhavet tatah
 sodhāsmi vipulam mardam
 Mandarabhramanād iti.
 Ucuç ca Kūrmārājānam
 akūpāre Surāsurāḥ:
 adhiṣṭhānam girer asya
 bhavān bhavitum arhati.
 Kūrmēna tu tathēty-uktvā
 prsthām asya samarpitam,
 tam cālām tasya prsthastham
 yantraṇ-Endro nyapīdayat.
 Manthānam Mandaram kṛtvā
 tathā netrañ ca Vāsukiṁ
 Devā mathitum ārabdhāḥ
 samudram nidhim ambhasām,
 Amṛtarthe purā brahmam
 tathāiv-Āsura-Dānavāḥ
 ekamantam upaçlistā
 nāgarājo mahāsurāḥ,
 Vibudhāḥ sabitāḥ sarve
 yatah pucchām tatah sthitāḥ
 Ananto bhagavān devo
 yato Nārāyaṇas tatah
 cira utxipyā nāgasya
 punah punar avāxipat.
 Vāsuker atha nāgasya
 sahasā xipyataḥ Surāih
 sadhūmāḥ sārciṣo vātā
 niśpetur asakṛn mukhāt,
 Te dhūmasaṅghāḥ sambhūta
 meghasaṅghāḥ savidyutah

abhyavarsan Suraganān
 çramasantāpakarṣitān,
 Tasmāc ca girikūṭagrāt
 pracyutāh puṣpavr̄ṣṭayah
 Surāsuragaṇān sarvān
 samantāt samavākirān,
 Babhūvātra mahānādo
 mahāmegharavopamah
 udadher mathyamānasya
 Mandareṇa Surāsurāih,
 Tatra nānājalacarā
 viniṣpiṣṭā mahādrinā
 vilayām samupājagmuḥ
 çataço lavaṇāmbhasi,
 Vāruṇāni ca bhūtāni
 vividhāni mahīdharaḥ
 Pātālatalavāśini
 vilayām samupānayat,
 Tasmiñ ca bhrāmyamāne 'drāu
 saṅghṛṣyantah parasparam
 nyapatan patagopetāh
 parvatāgrān mahādrumāh,
 Tesām saṅgharṣajaç cāgnir
 arcirbhīh prajvalen muhuh
 vidyudbhīr iva nilābhram
 āvṛṇon Mandaram giriṁ,
 Dadāha kuñjarāms tatra
 simhāmç cāiva vinirgatān
 vigatāsūni saryāṇi
 sattvāni viyidhāni ca,
 Tam Agnim Amaraçreṣṭhah
 pradahantam itas tatah

vāriṇā meghajen-Ēndrah
 çamayām āsa sarvaçah,
 Tato nānāvidhās tatra
 susruvh sāgarāmbhasi
 mahādrumāṇām niryāsā
 bahavaç cāuṣadhiṛasāh,
 Teṣām Amṛtaviryāṇām
 rasānām payasāiva ca
 amaratvām Surā jagmuḥ
 kāñcanasya ca nisravāt,
 Tatas tasya samudrasya
 tajjātam udakām payah
 rasottamāir vimiçrañ ca
 tatah xīrād abhūd ghṛtam.
 Tato Brahmāṇam āśinām
 devā varadam abruvan:
 çrāntāḥ sma subhṛçam Brahman
 nōdbhavaty-Amṛtañ ca tat
 Viñā Nārāyanām devām
 sarve 'nye Deva-Dānavāḥ
 cirārabdhām idañ cāpi
 sāgarasyāpi manthanām.
 Tato Nārāyanām devām
 Brahmā vacanam abravīt:
 vidhatsvāiśām balām Viṣṇo
 bhavān atra parāyanām.
 Balām dadāmi sarvesām
 karmāitad ye samāsthitāḥ
 xobhyatām kalaçah sarvāir
 Mandarah parivartyatām.
 Nārāyanavacah çrutvā
 balinas te mahodadheh

tat payah sahitā bhūyaç
 cakrire bhṛcam ākulam.
 Tatah çatasahasrāmçur
 mathyamānāt tu sāgarāt
 prasannātmā samutpannah
 S o m a h çitāmçur ujjvalah
 Çrīr anantaram utpannā
 ghṛtāt pāñdaravāsinī
 Surā devī samutpannā
 Turagah pāñdaras tathā
 Kāustubhas tu manir divya
 utpanno ghṛtasambhavah
 marīcivikacah çrimān
 Nārāyaṇa urogatah,
 Çrīh Surā cāiva Somaç ca
 Turagaç ca manojavah
 yato devās tato yagmur
 ādityapatham āçritāh,
 Dhānvantarīs tato devo
 vapuṣmān udatiṣṭhata
 çvetām kamaṇḍalum bibhrad
 A mṛtam yatra tiṣṭhati.
 Etad atyadbhutam dr̄ṣtvā
 Dānavānām samutthitah
 Amṛtarthe mahān nādo
 mamēdam iti jalpatām,
 Çvetair dantāiç caturbhīs tu
 mahākāyas tatah paraṁ
 Āirāvāṇo mahānāgo
 'bhavad Vajrabhṛtā dhṛtah,
 Atinirmathānād eva
 Kālakūṭas tathāparah

jagad ārvtya sahasā
 sadhūmo 'gnir iva jvalan,
 Trāilokyam̄ mohitam̄ yasya
 gandham̄ āghrāya tadviśam̄
 prāgrasal lokaraxārthaṁ
 Brahmano vacanāc Chivah
 Dadhāra bhagavān kāpthe
 mantramūrtir maheçvarah,
 tadā prabhṛti devas tu
 Nilakanṭha iti çrutih.
 Etat tad adbhuṭam̄ drṣṭvā
 nirācā Dānavāḥ sthitāḥ
 Amṛtarthe ca Laxmyarthe
 mahāntam̄ vāiram̄ āsthitaḥ.
 Tato Nārāyaṇo Māyām̄
 mohinīm̄ samupaçritah
 strīrūpam̄ adbhuṭam̄ kṛtvā
 Dānavān abhisamçritah.
 Tatas tad Amṛtam̄ tasyāl̄
 dadus te mūḍhacetasaḥ
 striyāl̄ Dānava-Dāiteyāḥ
 sarve tadgatamānasāḥ.
 Athāvaraṇamukhyāni
 nānāpraharaṇāni ca
 pragṛhyābhyaadravan Devān
 sahitā Dāitya-Dānavāḥ.
 Tatas tad Amṛtam̄ devo
 Viṣṇur ādāya vīryavān
 jahāra Dānavendrebhyo
 Nareṇa sahitah prabhuh.
 Tato Devagaṇāḥ sarve
 papus tad Amṛtam̄ tadā

Viṣṇoh sakāçāt samprāpya
 sambhrame tumule sati.
 Tatah pivatsu tat kālam
 Deveśv- Amṛtam īpsitam
 Rāhu r vibudharūpena
 Dānavah prāpivat tadā,
 Tasya kanṭham anuprāpte
 Dānavasyāmṛte tadā
 ākhyātaṁ candrasūryābhyaṁ
 Surāṇām hitakāmyayā.
 Tato bhagavatā tasya
 çirah chinnam alamkṛtam
 cakrāyudhena cakraṇa
 pivato 'mṛtam ojasā,
 Tac chāilaçrīngapratimām
 Dānavasya çiro mahat
 cakracchinnam kham utpatya
 nanādātibhayañkaram,
 Tat kabandhaṁ papātāsyā
 visphurad dharaṇītale
 saparvatavanadvipām
 Dāityasyākampayan mahīm.
 Tato vāiravinirbandhah
 kṛto Rāhumukhena vāi
 çāçvataç candrasūryābhyaṁ
 grasaty adyāpi cāiva tāu.
 Vihāya bhagavāmç cāpi
 strīrūpam atulaṁ Harih
 nānāpraharaṇair bhīmāir
 Dānavān samakampayat.
 Tatah pravṛttah samgrāmah
 samipe lavaṇāmbhasah

Surānām Asurānān ca
 sarvaghorataro mahān,
 Prāsāç ca vipulās tixṇā
 nyapatanta sahasraçah
 tomarāç ca sutixṇāgrāh
 çastrāñi vividhāni ca,
 Tato 'surāç cakrabhinnā
 vamanto rudhiram bahu
 asiçaktigadārugnā
 nipetur dharapitale,
 Chinnāni paṭṭiqāiç cāiva
 cirāmei yudhi dāruṇāih
 tapta kāñcanacitrāñi
 nipetur aniçam tadā,
 Rudhirenānuliptāñgā
 nihataç ca mahāsurāh
 adrīñām iva kūtāni
 dhāturaktāni çerate,
 Hāhākārah samabhavat
 tatra tatra sahasraçah
 anyonyam chindatām çastrāir
 āditye lohitāyati,
 Parighair āyasais tixṇāih
 sannikarṣe ca muṣṭibhīh
 nighnatām samare 'nyonyam
 çabdo divam ivāsprçat,
 Chindhi bhindhi pradhāva tvām
 pātayābhīsarēti ca
 vyacrūyanta mahāghorāh
 çabdās tatra samantatah,
 Evam sutumule yuddhe
 vartamāne mahābhaye

Nara-Nārāyaṇāu devāu
 samājagmatur āhavam.
 Tatrā divyam dhanur dṛṣṭvā
 Narasya bhagavān api
 cintayām āsa tac cakram
 Viṣṇur Dānavasūdanam
 Tato 'mbarāc cintitamātram āgatam
 mahāprabhām cakram amitratāpanam
 vibhāvasos tulyam akunṭhamandalam
 Sudarçanam saṁyati bhīmadarçanam
 Tadāgatam jvalitahutācanaprabhām
 bhayañkaram karikaravāhur acyutah
 mumoca vāi pravalavad ugravegavān
 mahāprabhām paranagarāvadāraṇam,
 Dahat kvacij jvalana ivāvalelihat prasahya
 tān Asuragaṇān nyakṛntata
 praveritam viyati muhuh xitāu
 tathā papāu raṇe rudhiram atho Piçācavat.
 Tathāsurā giribhir adinacetaso
 muhur muhuh Suragaṇamardayam tada
 mabābalā vigalitameghavarcasah
 sahasraço gaganam abhiprapadya ha
 Athāmbarād bhayajananāh prapedire
 sapādapā bahuvidhamegharūpiṇah
 mahādrayal parigalitāgrasānavah
 parasparam drutam abhihatya sasvanāh
 Tato mahi pravicalitā sakānanā
 mahādripātābhīhata samantatah
 parasparam bhṝcam abhigarjatām
 muhūraṇājire bhṝcam abhisampravartite.
 Naras tato varakanakāgrabhūṣaṇāir
 maheśubhir gaganapatham samāvṛṇot

vidārayan giriçikharāṇi patribhir
 mahābhaye 'suragañavigrahe tadā.
 Tato mahīm lavañajalañ ca sāgaram
 mahāsurāḥ praviviçur arditāḥ surāih
 viyadgataṁ jvalitahutāçanaprabham
 Sudarçanam parikupitam niçamya te.
 Tatah Surāir vijayam avāpya Mandarah
 svam eva deçam gamitah supūjitat
 vinādyā kham divam api cāiva sarvaças
 tato gatāḥ saliladharā yathāgataṁ.
 Tato 'mr̥tam sunihitam eva cakrire
 Surāḥ parām mudam abhigamya puşkalām
 dadāu ca tam niddhim Āmr̥tasya raxitum
 kiriñtine Balabhid athāmarāih saha.

Āmr̥tamanthanam samāptam.

- o: Sauti said, „There is a mountain named Meru of blazing appearance, and looking like a huge heap of effulgence. The rays of the sun falling on its peaks of golden lustre are dispersed by them. Abounding with gold and of variegated tints, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable, and unapproachable by men of manifold sins. Dreadful beasts of prey inhabit its breast, and it is illuminated with divine herbs of healing virtue. It standeth kissing the heavens by its height and is the first of mountains. Ordinary people cannot so much as think of ascending it. It is graced with trees and streams and resoundeth with the charming melody of winged choirs. Standing high for infinite ages, upon it once all the mighty celestials sat them down and held a conclave. They came in quest of amrita, they who had practiced penances and observed the rules according to the ordinance. Seeing

the celestial assembly in anxious consultation, Narayana said to Brahma, 'Do thou churn the Ocean with the Suras (gods) and the Asuras. By doing so, amrita shall be obtained together with all drugs and all gems. O ye gods, churn ye the Ocean, and ye shall discover amrita.'"

Sauti said, "There is a mountain of name Mandara adorned with peaks like those of the clouds. It is the best of mountains, and is covered all over with intertwining herbs. There no end of birds pour forth their melody, and there beasts of prey roam about. The gods, the Apsaras, and the Kinnaras visit the place. Upwards it riseth eleven thousand yojanas, and descendeth downwards as much. The gods failed to tear it up and they came to Vishnu and Brahma who were sitting, and said, 'devise ye some efficient scheme. Consider, ye gods, how Mandara may be upraised for our good."

Sauti continued, "And Vishnu, with Brahma, assented to it, O son of Bhrigu! And the lotus-eyed one laid the hard task on the mighty Ananta, the prince of Snakes. And the mighty Ananta, directed thereto both by Brahma and Narayana, O Brahmana, upraised that mountain with the woods thereon and with the dwellers of those woods. And the gods came to the shore of the Ocean with Ananta, and addressed the Ocean saying. 'O Ocean, we have come to churn thy waters for obtaining nectar'. And the Ocean replied, 'be it so, as I am to have a share of the nectar. I am able to bear the agitation of my waters by the mountain.' And the gods went to the king of the tortoises and said to him, 'O Tortoise-

king, thou shalt have to hold the mountain on thy back.' The tortoise-king agreed, and Indra placed the mountain on the former's back by means of instruments.

"And the gods and the Asuras made Mandara their churning staff and Vasuki the cord, and set about churning the main for amrita. The Asuras held Vasuki by the hood and the gods by the tail. And Ananta who was for Narayana, at intervals raised the Snake's hood and suddenly lowered it. And in consequence of the friction he received at the hands of the gods and the Asuras, black vapours with flames issued out of his mouth which becoming clouds charged with lightning poured down showers to refresh the tired gods. And blossoms beginning to rain on all sides of the gods from the trees on the whirling Mandara, also refreshed them.

"And, O Brahmana, out of the deep then came a tremendous roar, like unto the roar of the clouds at the universal dissolution. Various aquatic animals were crushed by the great mountain, and gave up their being in the salt-waters. And many dwellers of the lower regions and inhabitants of the world of Varuna were killed. From the revolving Mandara, large trees were torn up by the roots, and flying into the air like birds, they fell into the water. And the mutual friction of the trees produced a fire which surrounded the mountain. And the mountain looked like a mass of dark clouds charged with lightning. O Brahmana, the fire increased, and burnt the lions, elephants and other creatures that were on the mountain. And carcasses of no end of ani-

mals floated down the waters. Then Indra extinguished that fire by descending showers.

„O Brahmana, after the churning had gone on for sometime, the gums of various trees and herbs mixed with the waters of the Ocean. And the celestials attained immortality by drinking of the waters mixed with those gums vested with the properties of amrita, and with the liquid extract of gold. By degrees, the milky water of the agitated deep produced clarified butter by virtue of the gums and juices. But nectar did not rise even then. And the gods appeared before boon-granting Brahmā seated on his seat and said, ‘Sir, we are spent, we have not strength left to churn further. Nectar hath not yet arisen. So that now we have no resource save Narayana.’

„Hearing them, Brahmā said to Narayana, ‘Lord, vouchsafe to grant the gods strength to churn afresh the deep.’

„And Narayana agreeing to grant their various prayers, said, ‘O wise ones, I grant ye sufficient strength. Go, insert the mountain and churn the waters.’

„Re-equipped with strength, the gods began the churning again. After a while, the mild Moon of a thousand rays emerged from the ocean. Thereafter, Lakshmi dressed in white, and wine, the white steed, and then the celestial gem Kaustuva which graces the breast of Narayana. Lakshmi, wine, and the steed fleet as the mind, all came before the gods of high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And

seeing him, the Asuras set up a loud cry, saying. 'Ye have taken all, he must be ours.'

"And at length rose the great elephant, Airavata, of huge body and with two pairs of white tusks. And him took the holder of the thunder-bolt. But the churning still went on, so that poison at last appeared, and began to overspread the earth, blazing like a flame mixed with fumes. And at the scent of the fearful Kalakuta, the three worlds were stupefied. And then Mahadeva of the Mantra form, solicited by Brahma, to save the creation swallowed the poison and held it in his throat. And it is said that the god from that time is called Nilakantha (blue-throated). Seeing all these wondrous things, the Asuras were filled with despair, and prepared to enter into hostilities with the gods for the possession of Lakshmi and nectar. Thereupon Narayana called his bewitching Maya to his aid, and assuming a ravishing female form, coquetted with the Asuras. And the Daityas, ravished with her charms, lost their reason and unanimously placed the nectar in the hands of that fair woman."

Sauti said: "Then the Daityas and the Danavas with first class armours and various weapons pursued the gods. In the meantime the valiant Lord Vishnu accompanied by Nara took away the nectar in his hands from those mighty Danavas.

"And then all the tribes of the gods during that time of great fright drank the nectar receiving it from Vishnu. And while the gods were drinking that nectar after which they had so much hankered, a Danava named Rahu was drinking it in the guise of

a god. And when the nectar had only reached Rahu's throat, the Sun and the Moon (discovered him and) communicated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the nectar without permission. And the huge head of the Danava cut off by the discus and resembling a mountain-peak then rose to the sky and began to utter dreadful cries. And the Danava's headless trunk falling upon the ground and rolling thereon made the Earth tremble with her mountains, forests, and islands. And from that time hath arisen a long-standing quarrel between Rahu's head and the Sun and the Moon. And to this day it swalloweth the Sun and the Moon, (causing the eclipses),

"And Narayana quitting his ravishing female form, and hurling many terrible weapons at them, made the Danavas tremble. And thus on the shores of the sea of salt-water, commenced the dreadful battle of the gods and the Asuras. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, saktis, and maces, the Asuras in large numbers vomited blood and lay prostrate on the earth. Cut off from the trunks with sharp double edged swords, heads adorned with bright gold fell continually on the field of battle. Their bodies drenched in gore, the great Asuras lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the sun rose in his splendour, thousands of warriors striking one another with their weapons,

the sounds ‘Alas!’ and ‘O!’ were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another by blows of the fist. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds. ‘cut off,’ ‘pierce,’ ‘after.’ ‘hurl down,’ ‘advance.’

„And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the heavenly bow in the hand of Nara, called to his mind his own weapon—the Danava-destroying discus. And lo! the discus, Sudarshana, destroyer of enemies, like to Agni in effulgence, and dreadful in battle, came from the sky as soon as thought of. And when it came, Achyuta of fierce energy, of arms like the trunk of an elephant, hurled and hurled with great force the weapon, effulgent as flaming fire, dreadful, and of extraordinary lustre, and capable of destroying hostile towns. And that discus blazing like the fire that burneth all things at the end of time, hurled with force from the hands of Narayana, falling constantly everywhere destroyed the Daityas and the Danavas by the thousands. Sometimes it flamed like fire and consumed them all, sometimes it struck them down as it coursed through the sky; and sometimes, falling on earth, like a goblin it drank their life blood.

„And on their side, the Danavas, white as the clouds from which the rain hath been extracted, possessing great strength and bold hearts, ascended the sky and hurling down thousands of mountains con-

tinually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission on the field of battle and the mountains with the woods thereon began to fall around, the Earth with her forests trembled. Then the divine Nara coming to that dreadful conflict of the Assuras and the Ganas (the followers of Rudra), reducing to dust those rocks by means of his goldheaded arrows covered the heavens with the dust. And discomfitted by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty Danavas entered the bowels of the Earth, while others plunged into the sea of salt waters.

„And having gained the victory, the gods offering due respect to Mandara placed him on his own base. And the nectar-bearing gods making the heavens resound with their shouts, went to their own abodes, And the gods returning to the heavens rejoiced greatly, and the vessel of nectar Indra and the other gods made over to Nara for careful keep.“ (Roy's Transl.)

From this we see that the Sun and the Moon, from kindness, revealed to the gods that Rāhu was drinking the Amṛta, and that Viṣṇu cut off Rāhu's head which flew up to heaven, whilst his body fell on the earth causing it to tremble.

According to XIII,⁷²⁹² foll. the penitential brāhmaṇa Atri saves the gods from Rāhu and the Dānava's.

The Rāhu myth is often referred to in the Mahābhārata, thus in V,⁸⁸¹⁰:

Atra madhye samudrasya
 kabandhah pratidṛçyate
 Svarbhāñoh sūryakalpasya
 Soma-Sūryāu jighāmsatah.

- o: Here in the midst of the ocean the body of Svarbhāñu is to be seen in the shape of the sun desiring to destroy the moon and the sun.
 See further VI, 4619. VII, 1668, 3767.

C. Dasyu seems to have been used about an aboriginal people, but has afterwards been degraded to the common name for a robber. Thus we read in V, 888:

- Tato rājñām samabhavad yuddham etat
 tatra jātam varmaçastrām dhanuç ca
 Indreṇāitad Dasyu-badhāya karma
 utpāditam varmaçastrām dhanuç ca.
 o: Then the war arose between the kings,
 then armour, arms and bow were invented,
 by Indra for the destruction of the Dasyu's the work
 was done: armour, arms and bow.

But in I, 4308. 3508. XII, 2952 it is used only as the name of a robber.

D. The Nāga's or Serpents are also called Sarpa's, so we read in I, 797:

- Sa taṭra Nāgāṁś tān astuvad ebhiḥ çlokāih :
 Ye Āirāvatarājānah
 Sarpāḥ samitiçobhanāḥ — cfr. II, 360—66 and in many other places.
 o: He there praised the Nāgas in these cloka's:
 The Sarpas who have Āirāvata for their king
 (and) shine in battle —

Still it must be remarked that in VI,²⁴⁶ is written: Sarpā Nāgāç ca, which seems to imply that they have been understood to be two different species. They are designated beside by several other synonymous expressions as pannaga (I,²¹⁴⁴, 2126. III,¹²⁴⁰⁰), uraga (I,²¹³⁵), bhujaṅga (III,¹²⁸⁸⁶. XII,¹⁸⁸³⁵), ajagara (III,¹²³⁹⁰).

They dwell in the bowels of the earth (I,⁷⁹⁶. 5018. V,³⁵³⁰) in Nāgaloka, which is endless, aparyanta, crowded with hundreds of different kinds of palaces, houses, towers and pinnacles, anekavidhaprāsādaharmyavalabhīnryūha, and strewn with wonderful large and small pleasure-grounds, uccāvacakrīḍācaryasthānāvakirṇa. The Serpent-world is likewise called Pātāla (VIII,⁴⁶⁸⁸, cfr. V,³⁵⁴⁸) and Niraya (III,¹²⁴¹⁹). Their principal town is called Bhogavatī (V,³⁶¹⁷), where Vāsuki reigns. They also live in caves, in inaccessible mountainous regions (III,¹²⁸⁸⁶) and are even said to be found in the valleys, in Kuruxetra, on the banks of the river Īxumatī (I,⁸⁰³), in the Nāimiṣa forest on the shores of Gomati (XII,¹⁸⁸⁰⁰), in numbers on the northern banks of the Gaṅgā (I,⁷⁹⁹), and in the Niṣadha (-mountain districts) (VI,²⁴⁶). The most important of them is Qeṣa who lies underneath the earth and supports it (cf. Viṣṇu).

Adhastād dharanīm yo 'sāu
sadā dhārayate nr̥pa
Qeṣaç ca pannagaçreṣṭhah VII,³⁴⁵⁶. V,³⁶¹⁸.

The Nāga's are thus described: They are possessed of great strength, mahāvīrya, have a big body, mahākāya, they are frightful, ghora, very quick, tarasvin, very violent, mahāvega, and they descend from Surabhi (XII,¹⁸⁸⁶⁶. I,²¹⁶²). They are provided with

tusks full of poison, *dāmstra*, *viṣolvana* (I,5018), *kālānaliaviṣa* (I,2163). They are handsome, take many shapes, and wear showy earrings, *surūpa*, *bahurūpa*, *kalmāśakundala* (I,797, XII,18886). They consist of several races. Of Vāsuki's race some are blue, some red, and some white, dreadful, large-limbed, and possessed of strong poison (I,2145 foll.). Some have 3, others 7, and others again 10 heads etc. (I,2162. V,3622).

Beside the many names of single Nāga's that are repeated in I,2142 foll. II,360. V,3625, the following are to be found separately named in the different books:

Aryaka	Taxaka	Vāsuki
Arvuda	Dhanañjaya	Cakravāpin
Açvasena	Dhṛtarāṣṭra	Çesa
Kārkotaka	Nahuṣa	Sumukha
Kālapṛṣṭha	Padmanābha	Srutasena
Cikura	Mani	Svastika
Jaya	Mahājaya	

E. Amongst the Asura's, the Rāxasa's are described as being perfect ogres. They are cannibals, cruel trolls who scent human flesh. They are large and strong, broad-shouldered, hideous in appearance, with flaming red eyes, red beard and hair, a mouth stretching from ear to ear. They have sharp prominent teeth, and a long tongue. Their ears are pointed as spears. They are night-wanderers, the children of darkness, unconquerable at midnight and in the gloaming and shun the light. They practise sorcery, *māyā*, and transform themselves into many different shapes. They haunt chiefly the woods, live in mountain fastnesses and

in desolate regions. They laugh and roar frightfully. They make obstacles to prevent offerings and penances, and haunt holy places (tīrtha). To show this I cite the following passages:

Tatah sa trṇam ādāya
prahṛṣṭah punar abravīt:
anenāham hanīṣyāmi
Rāxasām puruṣādakām. I, 6202.

o: Thereupon he having taken a blade of grass
answered joyfully:
with this will I slay
the cannibal Rāxasa.

Te catuṣpathanixipte
Jarā nāmātha Rāxasi
jagrāha manujavyāghra
māṁsaçonitabhojanā. II, 715.
o: Those who were cast on the cross-roads
seized then a Rāxasa-woman
by name Jarā
who lived on flesh and blood.

Samipe nagarasyāsyā
Vako vasati Rāxsasah
īco janapadasyāsyā
purasya ca mahābalah
puṣṭo mānuṣamāṁsenā
durbuddhiḥ puruṣādakah. I, 6207.
o: Near that town
lives the Rāxasa Vaka
reigning over that country
and over that city, he the powerful

who lives on human flesh,
the foolish cannibal.

Tatra teṣu çayāneṣu
Hidimbo nāma Rāxasah
avidūre vanāt tasmāc
chālavṛxam̄ samāçritah
krūro mānuṣamāṁsādo
mahāvīryaparākramah
pravṛdjala dharaçyāmah
piṅgāxe dāruṇākṛtiḥ
daṁṣṭrākarālavada naḥ
piçitepsuh xudhārditah
lambasphik lambajatharo
raktaçmaçruçiroruhah
mahāvṛxagalaskandhaḥ
çañkukarṇo vibhīṣanah
virūparūpah —
hrṣṭo mānuṣamāṁsasya
mahākāyo mahābalah
āghrāya mānuṣam gandham
bhaginīm idam abravīt etc. I, 5922, 6273, 3607.
VII, 1975, 8004, 8150. 6862. III, 385. 16137. XII, 80. II, 86.

o: While they lay there
a Rāxasa by name Hidimba,
who had taken refuge under a Çāla-tree
not far from that wood,
a dreadful cannibal
of great strength and courage
dark as a thunder cloud
with red eyes, of a frightful appearance,
having a mouth with prominent teeth,
hungering after human flesh,

with red beard and hair,
 Neck and shoulders as thick as the trunk of a tree
 with spear-shaped ears, terrifying,
 deformed --
 Rejoicing over human flesh,
 large-limbed, powerful,
 after having scented men
 he said this to his sister etc.

Purā samrajyate prācī
 purā sandhyā pravartate
 rāudre muhūrte raxāmsi
 prabalāni bhavanty-uta,
 tvarasva Bhīma mā krīda
 jahi Raxo vibhiṣanam
 purā vikurute māyām
 bhujayoh sāram arpaya I,608.

- o: The east is reddening, the morning twilight is about to set in. Rakshasa's become stronger by break of day. Therefore hasten, O Bhīma! Play not (with thy victim), but slay the terrible Rakshasa soon. During the two twilights Rakshasa's always put forth their powers of deception. Use all the strength of thy arms. (Roy.)

Rātrāu niçīthē svābhile
 gate 'rdhasamaye nṛpa
 pracāre puruṣādānām
 Raxasām ghorakarmaṇām
 tad vanām tāpasā nityām
 gopāc ca vanacāripah
 dūrāt pariharanti sma
 puruṣādabhayāt kila etc. III,588. VII,7928.

o: O king, just after the dreadful hour of midnight when all nature is asleep, when man-eating Rāxasas of terrible deeds begin to wander, the ascetics and the cow-herds and other rangers of the forest used to shun the woods of Kāmyaka and fly to a distance for fear of cannibals. (Roy.)

Athāpçyat sa udaye
 bhāskaram bhākaradyutih
 somañ cāiva mahābhāgam
 viçamānam divākaram,
 amāvāsyām pravṛttāyām
 muhūrte rāudra eva tu
 devāsurañ ca samgrāmam
 so 'paçyad udaye girāu,
 lohitāiç ca ghanāir yuktām
 pūrvām sandhyām Çatakratuh
 apaçyal lohitodañ ca
 bhagavān Varuṇālayam III,14287.

o: And that god adorned with sun-like effulgence, then perceived the Sun rising on the Udaya hill, and the great Soma (Moon) gliding into the Sun. It being the time of the new Moon, he of a hundred sacrifices, at that Rāudra moment, observed the gods and Asuras fighting on the Sunrise-hill. And he saw that the morning twilight was tinged with red clouds. And he also saw that the abode of Varuṇa had become blooded. (Roy.)

Rātrāu hi Rāxasā bhūyo
 b havanty-amitavikramāh
 balavantah sudurdharṣāh
 çūrā vikrāntayodhinah VII,7862, 7928.

- o: For at night the Rāxasa's become
immensely strong
mighty unconquerable
heroes, brave warriors.

Tam dr̥ṣṭvā mātūr udarāc
cyutam ādityavarcasām
tad Raxo bhasmasād bhūtam
papāta parimucya tām I,⁸⁹⁹.

- o: And the Rāxasa perceiving the infant drop from
the mother's womb, shining like the sun, quitted
his grasp of the woman and fell down and was
instantly converted into ashes. (Roy.)

Jarā nāmāsmi bhadram te
Rāxasi kāmarūpī II,⁷²⁹. III,³⁶⁷.

- o: I am Jarā by name, Hail!
a Rāxasa-women who can assume all shapes.

Giridurgeṣu ca sadā
deceṣu viṣameṣu ca
vasanti Rāxasā rāudrās III,¹⁹⁰⁹.

- o: In mountain fastnesses
and in rough regions
live the cruel Rāxasa's.

Katham utsṛjya Vāidehīm
vane Rāxasasevite
iti tam bhrātarām dṛṣṭvā
prāpto 'siti vyagarhayat III,¹⁶⁰⁵⁸.

- o: How couldst thou forsake Vāidehī
in a forest infested by Rāxasa's
and come here, thus did he blame his brother,
when he saw him.

Ghoraṁ rūpam atho kṛtvā
 Bhīmasenam abhāṣata — —
 Evam uktvā tato Bhimam
 antardhānam gatas tadā —
 Bhimas tu samare rājan
 adṛçye rākase tadā
 ākācam pūrayām āsa
 carāih sannatapūrvabhih
 Sa badhyamāno Bhimena
 nimeśād ratham āsthitah
 jagāma dharanīn cāiva
 xudrah kham sahasāgamat
 uccāvacāni rūpāṇi
 cakāra subahūni ca
 aṇur vṛhat punah sthūlo
 nādām muñcann ivāmbudah etc. VII,⁴⁰⁷⁵.

Vapām vilumpanti hasanti Rāxasāḥ
 prakarṣamānāḥ kuṇapāny-anekaçah VII,¹⁹⁷⁶. III,³⁹³.

Svadhām pūjāñ ca Raxobhir
 Janasthāne praṇācitām
 prādān nihatya Raxāmsi
 pitṛdevebhya içvarah VII,²²⁴¹.
 Raxogaṇavikirṇāni
 tīrthāny-etāni Bhārata III,²²⁶⁰.
 o: Those holy places, o Bhārata,
 are haunted by flocks of Rāxasa's.

Rāxāmsi caitani caranti putra
 rūpeṇa tenādbhutadarçanena
 atulyaviryāny-abhirūpavanti
 vighnam sadā tapasaç cintayanti
 Surūparūpāṇi ca tāni tāta

pralobhayante vividhāir upāyāih
 sukhāc ca lokāc ca nipātayanti
 tāny-ugrarūpāni munīn vaneṣu etc. III,10070.

o: Those are, o son! Rākshas. They walk about in that wonderfully beautiful form. Their strength is unrivalled and their beauty great. And they always meditate obstruction to the practice of penances. And, O my boy, they assume lovely forms, and try to allure by diverse means. And those fierce beings hurled the saints, the dwellers of the woods, from blessed regions (won by their pious deeds). (Roy.)

As a kind of Rāxasa's are named (II,86) Kinnara's. Scattered about in different places of the Mahābhārata we find the following names of Rāxasa's:

Alamvuṣa	Jarā	Vaka
Alāyudha	Dūṣana	Vāli
Kirmira	Maya	Vibhīṣana
Kumbhakarna	Mahiṣa	Çamvara
Khara	Mahendra	Çūrpanakha
Ghaṭotkaca	Māriča	Hidimba
Jaṭāsura	Rāvaṇa	

Of these names some are perhaps aboriginal words, others perhaps are sanskritic, or sanskriticised.

F. Piçāca's are often mentioned in combination with the Rāxasa's (VII,1975, 2104. XII,10222) and are even sometimes identified with these. They are like the Rāxasa's hideous, repellent and bloodthirsty.

I quote the following proofs:

Pivanti câçnanti ca yatra dur dṛçāh
Piçāca sañghāç ca nadanti bhāiravāh VII, 1979.

I, 8198, 1181.

o: Where disgusting Piçāca's drink and eat
(out of the river of blood and corpses)
and roar frightfully.

Aṣṭacakrasamāyuktam
āsthāya pravaram ratham
turañgava danāir yuktam
Piçācāir ghoradarçanāih VII, 7499. III, 16136.

o: After having mounted the excellent
carriage which was furnished with 8 wheels
and harnessed (to it) Piçāca's of frightful
appearance having horses' faces.

Tatrādṛçyanta Raxāmsi
Piçācāç ca pṛthagbibidhāh
khādanto naramāmsāni
pivantah çonitāni ca
Karālāh piñgalāç cāiva
çailadantā rajasvalāh etc. X, 452.

o: There were seen several kinds
of Rāxasa's and Piçāca's
eating human flesh
and drinking blood,
They had prominent teeth and were red,
they had teeth as hard as stone and were dirty.

We have seen from what I have stated above, that
the Asura's and the Sura's were half-brothers, and

that the Asura's were the elder, wherefore Asura in the Rigveda means God.

In the Mahâbhârata there is often mentioned a Strife between the half-brothers:

Bhrâtrñam nâsti sâubhrâtram
ye 'py-ekasya pituh sutâh
râjyahetor vivaditâh
Kaçyapasya Surâsurâh XIII,⁵⁵⁶. Cfr. above.

This quarrel appears first to have arisen after they in harmony had churned the sea (I,¹¹¹², VIII,²⁹⁸⁸; cfr. Râmâyana, see „Fire Forstudier“ p. 45). For then came forth, amongst other things the Amrâta, the Drink of immortality, ambrosia, and that they both wanted. So the warfare began between the Asura's and the Sura's that became a struggle for the mastery of the three worlds (Triloka), the imperial power, a battle that lasted thousands of years and transformed the earth to an ocean of blood. Cfr. below under Sura's.

Tesâm api Çrî-nimittam
mahân âsît samuechrayah,
yuddha ni varşasahasrâni
dvâtriñcad abhavat kila,
Ekârnâvam mahîm krtvâ
rudhirena pariplutam
jaghnur Dâityâns tathâ Devâs
Tridivam câbhilebhire XII,¹¹⁸⁵.

- o: Between them became for Çrî's sake
great enmity
a war began which lasted
32,000 years.
After having converted the earth

to a sea of blood
the Deva's killed the Dāitya's
and won Heaven.

Nityānuṣaktavāirā hi
bhrātaro Deva-Dānavāh V,³⁵⁸⁴.
Surānām Asurānām ca
samajāyata vāi mithah
āīcvaryam̄ prati samgharsas
Trāilokye sacarācare I,³¹⁸⁷. IX,¹³⁵². XIII,⁵⁵⁶.

o: Of Sura's and Asura's
there was certainly an encounter
between them
to gain the sway of the three worlds
with all its moveable and immoveable things.

It is said that assuredly were the Asura's originally just, good and charitable, knew the Dharma and sacrificed, and were possessed of many other virtues (XII,⁸⁸⁸⁸ foll. 8861 foll.). And therefore Ārī, the goddess of prosperity, dwelt with them during yuga's from the very beginning of the world.

Sāham evam̄ gunesv-eva
Dānaveśv-avasam̄ purā
prajāsargam̄ upādāya
nāikam̄ yugaviparyayam̄. XII,⁸⁸⁸¹.

But afterwards as they multiplied in numbers (XII,²³⁹⁶), they became proud, vain, quarrelsome and shameless, they infringed Dhamma, they neglected to sacrifice, they did not visit the holy places, tīrthās, to cleanse themselves from sin (III,⁸⁴⁹² foll. XII,⁶¹⁴⁵), they said they were just as good as the Deva's (XII,⁶¹⁴⁸) and envied their happiness (XII,⁷⁶¹¹). Intoxicated with power they

tortured creatures, made confusion in everything, even challenged the Deva's, and what more is opposed themselves to the law of Brahmā (XII,⁶¹⁴⁵); they even succeeded for a time in dethroning Indra and putting Vali in his place, cfr. under Indra. But as they had thus changed their nature, Qri forsook them.

Tatah kālaviparyāse
teṣām gunaviparyayāt
apaçyam nirgatam dharmam
kāmakrodhavaçatmanām XII,^{8882, 8860}.

o: Thereupon in the course of time
on account of their change of qualities
I saw that Dharma disappeared
from them who were animated by passion and rage.

Allusions to this disastrous war between the Asura's and the Sura's are to be found in III,⁸⁶⁹¹ foll., 13215, 14570 foll. V,³⁵⁸⁴, 7024. VII,⁴⁶⁰¹, 4925, 5773, 7075, 7540. VIII,³⁰²⁴, 1391 foll. (the sons of Tāraka). IX,¹³⁵², 1750, 2450 foll. (Kumāra). XII,¹¹⁸⁵ (the Brāhmaṇa's side with the Dānava's), 6145 (Rudra), 7610 foll. (Viṣṇu), 8181, 8218.

In the description of the different kinds of Asura's several like traits recur which clearly show that they all belong to one another, even if they have many different names, and in details seem to be different. And that by Asura's the Aborigines of India have been understood, seems to be evident from several things:

1. It is said of them, for instance, that they live in mountains, forests and in the earth.
2. That the Asura's are older than the Sura's, and that the earth originally belonged to them.

3. Whilst the Asura's generally live in enmity with the Sura's (Aryan's?) f. i. they disturb the sacrificial fire (the watch-fires of the advancing Aryans?), try to take possession of the three strongholds and the Triloka, the three worlds, and a Rāxasa carries off Bhrigu's wife, and so on.
4. Still they contract alliances with them: Arjuna espouses king Vāsuki's sister, Mātali's daughter marries the Nāga Sumukha (V,³⁶⁷³), the Nāga Taxaka is an intimate friend of Indra (I,⁸⁰⁸⁹), the Rāxasa Puruloma had been betrothed to Bhrigu's wife before she had been given in marriage to Bhrigu (I,⁸⁹³), Ghaṭotkaca is a son of Bhīma and the Rāxasa woman Hidimbā. Rāxasa's and Yaxa's are even named incidentally as being in the army of the Deva's.
5. As we have seen above, the Asura's are also grouped with different Hindu tribes, and the Nāga people live unto this day in Bengal and Assam in a half savage condition.
6. In the strife between the Kuruids and the Pāṇuids some Asura's stand by the Kuruids (VII,⁴⁴¹³).
7. When the Asura's are often described as bahurūpa, have many shapes, this description is well suited to a people who lead a guerrilla war against their enemies and are sometimes in one place, sometimes in another.

While thus there can scarcely be a doubt as to the fact of the wars between the Asura's and the Sura's being originally a strife between two different tribes, still it seems as if this circumstance has been forgotten in the course of time, and the battle has become a symbol of the eternal struggle between good and bad.

II. THE SURA'S.

The Suras (I,²⁶⁴. III,¹¹⁰⁸⁹, 12054, 12992 etc. etc.) are also called Deva's, the shining (III,¹¹⁸⁵⁵. VIII,¹⁴⁰⁵. XII,⁴⁸⁹, 1184 etc.), and Divāukasas, inhabitants of the shining heavens (I,²⁵⁰⁰). Sura is derived from svar and Deva from diu dīv, and both these verbs mean to shine. They are called Tridaça (I,³⁵⁵¹. III,⁸¹⁶², 8854. VII,¹⁴⁶⁶. XII,⁸⁴¹⁹. XIII,³⁰⁸, 3334) in accordance with their number, the thirty, by which, no doubt, is meant the 33, trayastriṁçata ity- ete devā I,²⁶⁰¹. As immortals they are called Amara (III 2137, 12077).

They move in the air, devās antarixarās (IX,³⁰⁸⁹) and high up above the earth do they dwell in Tri-diva (XVII,⁷⁷. XII,¹¹⁸⁴), in Svarga (cfr. Indra), and from here they descend to earth (I,²⁵⁰⁹), where the mountain Meru (VI,⁹⁰⁴. I,¹⁰⁹⁸) in Himālaya between Mālayavat and Gandhamādana, is their meeting place and pleasure ground (I,¹⁰⁹⁸, 1114. XII,¹²⁹⁸⁶). This gold mountain is the highest of all mountains. It is round as a ball, shines like the morning sun, and is like a fire without smoke. It is 84000 yojana's high and goes as far down in depth, and it overshadows the worlds above and below and across. All birds on this moutain have golden feathers, wherefore the bird Sumukha, a son of Sūparṇa, left the mountain (in disgust) because there was no difference between good, middling, and bad birds. The sun and the moon and Vāyu (the god of the winds) go

round this mountain. It is furnished with heavenly flowers and fruit, and covered everywhere with bright gold dwellings. Here on this mountain, hosts of Deva's, Gandharva's, Asura's and Rāxasa's, play together with crowds of Apsarases. The top of Meru is covered with forests that are beautified with flowers and the wide-stretching branches of Jambu trees, and which resound with the melodious voices of kinnari'es (XIII,⁴⁸⁶²).

The Signs, liṅgāni, which distinguish the Gods from mankind are the following: They do not sweat, their eyes do not twinkle, their feet do not touch the ground, they always wear fresh wreaths, and they have no shadow:

Yathoktām cakrire devāh
sāmarthyām liṅgadhārāne
sāpaçyad vibudhān sarvān
asvedān stabdhalocanān
hṛśitasragrajohinān
sthitān aspr̄çatah xitim III,²²¹⁴.

o: The gods did as they had been adjured and assumed their respective attributes as best they could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground.
(Roy.)

According to XII,¹²⁵⁵⁶ the Gods are immortalized deified human beings, some of whom are said to have attained Heaven through their 'good deeds':

Evam Rudrāh sa-Vasavas
tath-Ādityāh parantapa
Sādhyā Rajarsisañghāç ca

dharmaṁ etam samāçritāḥ
 Apramattās tatah Svargam
 prāptāḥ puṇyāih svakarmabhih XII,⁶³⁴, 12556.

o: Thus Rudra's and Vasu's
 likewise Āditya's, o thou pursuer of enemies,
 Sādhya's and numbers of Royal wise men,
 who have followed this Dharma
 without fail, have thereupon
 attained Svarga by their good deeds.

And those who have been the greatest killers, i. e.
 heroes, are the most esteemed (XII,⁴⁸⁹).

THE DEEDS OF THE SURA'S.

The Churning of the Ocean and the Slaughter
 of the Asura's.
 (According to the Rāmāyaṇa).

The Sura's and the Asura's churned the milky ocean
 jointly, in order to possess themselves of the drink of
 immortality, Amṛta. They used the serpent-prince
 Vāsuki with the 100 heads for the churning rope and
 the mount Mandara as a churning stick. First came
 forth the dreadful poison Halāhala which Cañkara
 (Civa) swallowed, then the well-skilled man in medicine,
 the upright Dhanvantari with staff and crock, together
 with the radiant Apsarases. Then the Goddess of Fort-
 tune appeared Laxmi (Crī) and the happy Vāruṇi
 Varuṇa's daughter, (the grape vine), who desired union.
 Diti's sons would not have her, but Aditi's sons took
 her the blameless in marriage and were glad and joyful.
 Thereupon came forth the finest of horses Uccaih-

çravas, and the pearl of jewels Kāustubha, and finally the immortal beverage Amṛta. But this last was the cause of a great family-destruction, for the sons of Aditi fought with the sons of Diti, and a dreadful war commenced which brought confusion into the three worlds. The sea-surrounded earth with its mountains belonged formerly to the Dāitya's, but with the help of Viṣṇu the Deva's gained the superiority and destroyed Diti's sons. And then Purandara (Indra) ruled joyfully all the world with its Rṣi's and wandering minstrels.

Thus the story reads in the Rāmāyaṇa I,^{45, 15—45.} VII,^{11, 14—18} (Bombay-Edition). The way in which it is told in the Mahābh. does not quite agree with this (cfr. supra) neither is it so well rounded, see I,^{1111. V,3612.} VIII,^{2983.} XII,^{1185, 12992, 7543.}

15. Pūrvam̄ Kṛtayuge Rāma
Diteh putrā mahābalāḥ
Aditeç ca mahābhāgā
viryavantah sadharmikāḥ.
16. Tatas teṣāṁ naravyāghra
buddhir āśin mahātmanām:
amarā vijarāç cāiva
katham̄ syāma nirāmayāḥ.
17. Teṣāṁ cintayatāṁ tatra
buddhir āśid vipaçcitām:
xīrodamathanaṁ kṛtvā
rasam̄ prāpsyāma tatra vāi.
18. Tato niçcitya mathanām̄
yoktraṁ kṛtvā ca Vāsukim̄
manthānam̄ Mandaram̄ kṛtvā
mamanthur amitāujasah.

19. Atha varsasahasrena
yoktrasarpaçirāṁsi ca
vamanto 'tviṣāṁ tatra
dadāṁçur daçanāih ḡilāh.
20. Utpapātāgnisamkācam
Hālāhalamahāviṣāṁ,
tena dagdhaṁ jagat sarvam
sadevāsuramānuṣam.
21. Atha devā mahādevam
Çāṁkaram çaraṇārthinah
jagmuh paçupatim Rudram
trāhi trāhīti tuṣṭuvuh.
22. Evam uktas tato devāir
devadeveçvarah prabhuh.
prādur āśit, tato 'trāiva
çaṅkhacakradharo Harih
23. Uvācāinām smitām kṛtvā
Rudram çūladharam Harih:
dāivatāir mathyamāne tu
yat pūrvam samupasthitām
24. Tat tvadīyam suraçreṣṭha,
surānām agrato hi yat
agrapūjām iha sthitvā
gṛhāṇēdaṁ viṣāṁ prabho.
25. Ity-uktvā ca suraçreṣṭhas
tatrāivāntaradhiyata
devatānām bhayām dṛṣṭvā
çrutvā vākyām tu çārṅgiṇah
26. Hālāhalam viṣāṁ ghorām
saṁjagrāhāṁṛtopamaṁ
devān visrjya deveço
jagāma bhagavān Harah.

27. Tato devāsurāḥ sarve
mamanthū Raghunandana
praviveçātha Pātalam
manthānah parvatottamah.
28. Tato devāḥ sagandharvāḥ
tuṣṭuvur Madhusūdanamः
tvāṁ gatih sarvabhūtānām
viçeṣenā divāukasām
29. Pālayāsmān mahābāho
girim uddhartum arhasi
iti ḡrutvā Hṛṣikeṣah
kāmaṭham rūpam āsthitah.
30. Parvatain pr̄ṣṭhatas kṛtvā
ciçye tatrōdadhdāu Harih
parvatāgram tu lokātmā
hastenākramya Keçavah
31. Devānām madhyatah sthitvā
mamantha puruṣottamah.
Athā varṣasahasreṇā
āyurvedamayah pumān
32. Udatiṣṭhat sudharmātmā
sadāṇḍah sakamāṇḍaluh
atha Dhanvantarir nāma
Apsarāç ca suvarcasah
33. Apsu nirmanthanād eva
rasāt tasmād varastriyah
utpetur manujaçreṣṭha
tasmād apsaraso 'bhavan
34. Śaṣṭih koṭyo 'bhavans tāsām
apsarāṇām suvarcasām
asamkhuyeyās tu Kākutstha
yās tāsām paricārikāḥ

35. Na tāḥ sma pratigr̥hṇanti
 sarve te devadānavāḥ,
 apratigrahaṇād eva
 tā vāi sādhāraṇāḥ smṛtāḥ.
36. Varuṇasya tataḥ kanyā
 Vāruṇī Raghunandana
 utpapāta mahābhāgā
 margamāṇā parigrahām.
37. Diteh putrā na tāṁ Rāma
 jagrahur Varuṇātmajām
 Adites tu sutā vīra
 jagṛhus tāṁ aninditām.
38. Asurās tena Dāiteyāḥ
 Surās tenāditeh sutāḥ,
 hrṣṭāḥ pramuditāç cāsan
 Vāruṇigrahaṇāt-Surāḥ.
39. Uccāihçravā hayaçreṣṭho
 maṇiratnam ca Kāustubham
 udatiṣṭhan naraçreṣṭha
 tathājvā mṛtam uttamam.
40. Atha tasya kṛte Rāma
 mahān āśit kulaxayah
 Adites tu tataḥ putrā
 Ditiputrān ayodhayān.
41. Ekatām agaman sarve
 'Asurā Rāxasāih saha,
 yuddham āśin mahāghoram
 vīra Trāilokyamohanam
42. Yadā xayaṁ gatām sarvam
 tadā Viṣṇur mahābalah
 Amṛtam so 'harat tūrṇam
 māyām āsthāya mohinīm

43. Ye gatābhimukhaṁ Viṣṇum
 axaram puruṣottamam
 sampiṣṭas te tadā yuddhe
 Viṣṇunā prabhaviṣṇunā.
44. Aditer ātmajā vīrā
 Diteh putrān nijaghni
 asmin ghore mahāyuddhe
 Dāiteyādityayor bhr̄cam.
45. Nihatya Ditiputrāṁs tu
 rājyaṁ prāpya Purāndarāh
 çāçāsa mudito lokān
 sarṣisainghān sacāraṇān.
- o: 15. Formerly in the Kṛtayuga, o Rāma,
 Diti's sons (were) very powerful
 and Aditi's sons very happy
 mighty and just.
16. Then, o thou man-tiger,
 it occurred to the high-minded:
 how shall we become immortal
 and without old age and sickness.
17. While they considered this
 it occurred to the wise:
 having churned the milky ocean
 we shall verily obtain the juice.
18. Thereupon having decided upon the churning
 and having made Vāsuki into a churning rope
 and Mandara into a churning-stick
 then did the incomparably mighty churn.
19. Then for a thousand years
 the churnrope-serpent's heads
 spitting here a strong poison
 bit the rocks with their teeth.

20. Then sprang forth the fiery
strong poison Hālāhala,
all creation was burned by that,
both Deva's, Asura's and men.
21. Then the Deva's taking refuge
with the great god Cañkara
went to the cattle king Rudra,
save (us), save (us), so (saying) they praised (him).
22. Thus addressed by the gods
the lord of the gods the mighty one
appeared there;
the conch-and-discus-holding Hari.
23. Then said to him smiling
to Rudra the trident-bearing (said) Hari:
in the sea-churning by the gods
that which first came forth
24. That is thine, o best of the Sura's,
because thou standest at the head of the Sura's,
please to accept as the highest worship
this poison, o thou mighty one.
25. And so having spoken
the best of Sura's disappeared there,
but having seen the fear of the gods
and having heard the words of the hornbow-owners
26. He swallowed the dreadful poison
as if it were Amṛta,
and having dismissed the gods
he the lord of the gods, the great Hara, went away.
27. Thereupon all the Deva's and Asura's
churned (again), o Raghunandana,
and the churning stick, the most excellent
of all mountains entered Hell, Pātāla.

28. Then the Deva's together with the Gandharva's
praised Madhusūdana:
thou art the refuge of all creatures
especially of the inhabitants of heaven.
29. Save us, o thou mighty-armed,
thou shouldst lift up the mountain,
having heard this Hṛiṣikeṣa
transformed himself into a tortoise
30. (And) having the mountain on his back
Hari lay there in the ocean,
but he, the soul of the world, Keçava,
having seized the top of the mountain with his hand,
31. Standing in the midst of the Deva's,
churned (the ocean) he highest of beings.
Then after a thousand years
came the very upright man
32. Well skilled in medicine
with staff and crock
namely Dhanvantari,
and the Apsaras, the very shining,
the bright ones,
33. Because of the churning, in the water
out of that liquid, the excellent women
appeared, o thou best of men,
therefore were they (called) Apsaras.
34. Sixty koti's were there of those
most shining Apsarases;
but countless (were they), o Kākutstha,
who were their servants.
35. All those Deva's and Dānava's
did not take in marriage,

- therefore as they were not married
were they just called common (property).
36. Varuna's daughter, Vārunī,
thereupon, o Raghunandana,
appeared, she the happy
seeking marriage.
37. Diti's sons, o Rāma,
took her not Varuna's daughter,
but Aditis sons, o hero,
took her the blameless one (in marriage).
38. Asura's are therefore (called) Diti's sons,
Sura's therefore Aditi's sons;
glad and happy were
the Sura's on account of their marriage with V.
39. Uccaihçravas, the first of horses,
and the pearl of gems Kāustubha
(thereupon) arose, o thou best of men,
likewise Amṛita, the excellent.
40. Thereupon on account of this, o Rāma,
there was great family-destruction,
for henceforth Aditi's sons
fought with the sons of Diti.
41. All the Asura's associated with the Rāxasa's,
a frightful battle took place
which threw the three worlds into confusion.
42. When all was destroyed
then Viṣṇu, the powerful
took the Amṛita hurriedly
with the aid of the confusing Māyā.
43. Those who were opposed to Viṣṇu
the imperishable, the most supreme of men,

they were crushed in the battle
by Viṣṇu, the powerful.

44. Aditi's sons, the heroes,
violently struck down Diti's sons
in that great and dreadful battle
between the Dāitya's and the Āditya's.
45. But having destroyed Diti's sons
(and) having achieved the kingdom
Purandara ruled joyfully over the world
with its numbers of Rishi's and minstrels.

14. Sāubhrātram nāsti çūrāñāṁ
çrnu cēdām vaco mama:
Āditiç ca Ditiç cāiva
bhaginyāu sahite hi te
15. Bhārye paramarūpinyāu
Kaçyapasya prajāpateh,
Aditir janayām āsa
Devāṁs Tribhuvaneçvarān,
16. Ditis tv-ajanayad Dāityān
Kaçyapasyātmasambhavān,
Dāityānāṁ kila dharmajñā
purēyām vasanārnavaवावा
17. Saparvatā mahī vīra,
te 'bhavan prabhaviṣṇavah,
nihatya tāṁs tu samare
Viṣṇunā prabhaviṣṇunā
18. Devānāṁ vaçām āñitām
Trāilokyam idam avyayam

o: 14. Good fellowship is not to be found amongst heroes,
and hear these my words:

Aditi and Diti
were both sisters

15. The extremely beautiful wives
of Kaçyapa prapājati,
Aditi gave birth to
the Deva's, the Lords of the three worlds.
16. But Diti gave birth to the Daitya's,
Kaçyapa's sons.
To the Daitya's certainly belonged,
o thou in the Dharma well versed,
of yore the sea-washed
17. and with mountains furnished Earth,
they were very strong
but after having killed them in the strife,
by the aid of the very strong Viṣṇu
18. the imperishable three worlds
were delivered over into the power of the Deva's.

The Sura's or Deva's consist, like the Asura's, of several different classes of beings, of which some may be said to be less immortal than others. I shall arrange them alphabetically.

A. Āditya's. These are 12. They were the sons of Kaçyapa prajāpati and Aditi (cfr. under Sūrya), Daxa prajāpati's daughter (XII,7538, 7543), called Devamātar, the mother of the Deva's (IX,2515). They are said to be the foremost of the Deva's and to be very strong, devaçreṣṭha, mahābala (XII,7543). In I,2523 they are thus named:

Ādityāṁ dvādaçāditāḥ
sambhūtā Bhuvaneçvarāḥ

ye rājan nāmatas tāṁś te
 kirtayisyāmi Bhārata:
 Dhātā Mittra 'ryamā Ķakro
 Varuṇas tv-Āmča eva ca
 Bhago Vivavān Pūṣā ca
 Savitā daçamas tathā
 ekādaças tathā Tvaṣṭā
 dvādaço Viṣṇur ucyate.

In XII,⁷⁵⁸¹ and in XIII,⁷⁰⁹² (Jayanta) nearly the same names occur, but in XIX,¹¹⁵⁴⁸ the list appears corrupted thus:

Ādityām jajñire rājan
 Ādityāh Kaçyapād atha:
 Indro Viṣṇur Bhagas Tvaṣṭā
 Varuṇo 'mço 'ryamā Ravih
 Pūṣā Mittraç ca varado
 Manuh Parjanya eva ca
 ity-ete dyādaçādityā
 varisthās Tridivāukasah

cfr. Hariv. 175, 594, 11549, 12456, 12912, 13143, 14167, in I,⁴⁸²⁴ thus:

Dhātāryamā ca Mittraç ca
 Varuṇo 'mço Bhagas tathā
 Indro Vivavān Pūṣaç ca
 Tvaṣṭā ca Savitā tathā
 Parjanyaç cāiva Viṣṇuç ca
 Ādityā dvādaça smṛtāh,

Where there is one too many.

Of the twelve names of the Āditiya's Bhaga, Āmča, Aryaman, Mittra, Savitar, Ravi, Bhāskara, Vivavān and Pūṣan, are, no doubt, synonymous expressions for the Sun

which in the course of time and at different periods has received different names, and Dhātar and Tvaṣṭar for Brahmā, the creator, and Jayanta, Parjanya and Indra for Cakra. Manu is doubtless a synonym for Brahmā.

1. Brahman.

A. Brahma (Neutrūm) is

a) objectively the impersonal primeval being, from which all existence has sprung, in which it exists, and to which it returns. It is eternal, cācvata, sanātana, it subsists on itself, svayambhū, is invisible, avyakta, unborn, aja, unchangeable, dhruva, imperishable, avyaya, axara, has neither beginning nor end, anādyanta.

As far as Brahma is the seed or germ from which all things have arisen, the centre, the hidden being, the deep, the essential, the primitive in everything, the string upon which the pearls are strung, it is also said to be the whole universe, the whole existence in manifold shapes, ekaanekadhā (XII,814).

But Brahma is without characteristics, nirliṅga, without qualities, nirguna, and without contrasts, nirdvandva.

Brahma is before creation, Brahma creates the fundamental elements (XII,8511, cfr. 6775, and XII,8522, 8139, 13737. III,12806. XIV,5221, cfr. Manu I,9), in the shape of Brahmā prajāpati (Masculinum, see below) step by step the rest of creation (cfr. Fire Forst. p. 9 follow.).

But as all things have sprung from Brahma, thus all things return to him in the time of dissolution and annihilation, pralaya.

The time which passes between a dissolution and a creation is called a Brahma's day, and consists of 1000 yuga's (XII,8506. III,12882). And the time between a general dissolution and a creation is called a Brahma's night and consists likewise of a 1000 yuga's.

Brahma is named and described in XII,6775, 6802 under the name of Mānasa, and is sometimes also called Puruṣa.

In illustration of what I have said above I refer to the following verses:

Etad Brahma-vidam tāta
 viditam Brahma cāçvatam XII,8499. III,190.
 ... tad avyaktam param Brahma
 tac chāçvatam anuttamam XII,8571, 11724
 Gambhiram gahanam Brahma
 mahat toyārnavaṁ yathā
 anādinidhanañ cāhur
 axaram xaram eva ca
 Sattvesu liṅgam āviçya
 nirliṅgam api tat svayam
 manyante dhruvam evāinam
 ye janās tattvadarçinah XII,8135.
 Divakaro gaṇam upalabhyā nirguṇo
 yathā bhaved apagata vacmimandalah
 tathā hy-asāu munir iha nirviçeṣavān
 sa nirguṇam praviçati Brahma cāvyayam
 Anāgatam sukrtavatam parām gatim
 svayambhuvaṁ prabhavanidhānam avyayam
 sanātanam yad amṛtam avyayam dhruvam
 vicārya tat param amṛtavam açonute XII,7516
 Anādyantam ajam̄ divyam
 ajaram̄ dhruvam avyayam

apratarkyam avijñeyam
 Brahmâgre sampravartate XII,^{8488.}
 Evar̄i bruvann eva tadā
 dadarça tapasām nidhim
 tam avyayam anāupamyam
 acintyām çāçvatām dhruvam
 Niṣkalām sakalam Brahma
 nīrguṇām gunagocaram etc. XIII,^{1043.}
 Ādyam puruṣam içānam
 puruhūtaṁ purustutam
 ṛtam ekāxaram Brahma
 vyaktāvyaktām sanātanām
 Asac ca sadasac cāiva
 yad viçvām sadasatparam
 parāvaraṇām sraṣṭāram
 purāṇām param avyayam I,^{22,} 30.
 Yattad ekāxaram Brahma
 nānārūpām pradiçyate XII,^{7894.}
 Brahma tejomayaṁ cukram
 yasya sarvam idam jagat
 ekasya bhūtam bhūtasya
 dvayam sthāvara jaṅgamām
 Aharmukhe vibuddhah san
 sṛjate 'vidyayā jagat XII,^{8510.}
 Yadā tāih pañcabhih pañca
 yuktāni manasā sabā
 atha tad draxyate Brahma
 mañau sūtram ivārpitām XII,^{7486.} VI,^{1118.}
 Idam viçvām jagat sarvam
 ajayyañ cāpi sarvaçah
 mahābhūtātmakām Brahma
 nātah parataram bhavet

Mahābhūtāni kham vāyur
 agnir āpas tathā ca bhūh
 çabdah sparçaç ca rūpañ ca
 raso gandhaç ca tadgunāḥ III,1391s, cfr. XII,7.
 Vedyām sarpa param Brahma
 nirduhkham asukhañ ca yat III,12471
 Sarvatah pānipādaç ca
 sarvato 'xiçiomukhah
 sarvatah çrutimān loke
 sarvam vyāpya sa tiṣṭhati XIV,1087.
 Yato jagat sarvam idam prasūtam
 jñātvātmavanto vyatiyānti yattat
 yan mantraçabdāir akṛtaprakāçām
 tad ucyamānam çṛṇu me param yat
 rasāir vimuktam vividhaiç ca gandhāir
 açabdam asparçam arūpavañ ca
 pañcaprakārān sasṛje prajānām
 Na strī pumān nāpi na puṁsakañ ca
 na san na cāsat sadasac ca tan na
 paçyanti yad Brahma-vido manusyās
 tad axaram na xaratiti viddhi XII,7391.
 Axarāt kham tato vāyus
 tato jyotis tato jalām
 jalāt prasūtā jagatī
 jagatyām jāyate jagat
 Etāih çarīrāir jalām eva gatvā
 jalāc ca tejah pavano 'ntarīkṣām
 khād vai nivartanti na bhāvinas te
 monañ ca te vāi param āpnuvanti
 Nōṣṇām na çitām mṛdu nāpi tīkṣṇām
 nāmlām kaṣāyām madhurām na tiktañ

na çabdavan nāpi ca gandhavat tan
 na rūpavat tat paramasvabhāvam XII,7394.
 Brahma tat paramam jñānam
 amṛtaṁ jyotir axaram XII,7639.
 Sampraxālanakāle 'tikrānte
 caturyugasahasrānte
 avyakte sarvabhūtapralaye
 sarvabhūtasthāvarajaṅgame
 Jyotirdharanivāyurahite and he
 tamasi jalāikārṇave loke
 āpa ity-evam Brahmabhūtam etc. XII,13190.
 Pratyāhāran tu vaxyāmi
 carvaryadāu gate 'hani
 yathēdām kurute'dhyātmam
 susūxnam viçvam içvarah
 Divi sūryas tathā sapta
 dahanti çikhino 'rciṣah
 sarvam etat tadarcirbhīh
 pūrṇam jājvalyate jagat
 Pṛthivyām yāni bhūtāni
 jaṅgamāni dhruvāni ca
 tāny-evāgre praliyante
 bhūmitvam upayānti ca
 Tatah praline sarvasmin
 sthāvare jaṅgame tathā
 nirvṛxā nistrñā bhūmir
 dṛçyate kūrmaprsthavat... XII,8555. III,12808 follow.
 Evam sarvāni bhūtāni
 Brahmāiva pratisañcarah
 yathāvat kīrtitam samyag
 evam etad asamçayaṁ.

Bodhyam̄ vidyāmayam̄ drṣṭvā
 yogibhih paramātmabhih
 evam̄ vistārasañxepāu
 Brahmāvyakte punah punah
 Yugasāhasrayor ādāv
 ahorātras tathāiva ca XII,⁸⁵⁷².

Brahma in an objective sense is sometimes identified with Kāla on whom all things depend (XII,⁷³⁶) and who is again identical with Mṛtyu, both of whom destroy and swallow up every thing as Brahma does.

This may be seen from the following passages:

... tam̄ Kālam̄ iti jānihi
 yasya sarvam̄ idam̄ vače XII,⁸¹⁴¹, ⁸¹²⁶ follow.
 o: know that he (Brahma) is time
 in whose power all this (universe) is.

Kālo 'smi lokaxayakṛt pravṛddho VI,¹²⁷⁸
 o: I am Kāla the very mighty destroyer of the world.

Kālam̄ sarveçam̄ akarot
 saṁhāravinayātmakam̄ XII,⁴⁵⁰¹.
 Sarve Kālena sr̄jyante
 hriyante ca punah punah XIII,⁵⁶.
 o: all are created by Kāla
 and carried away again and again.

Mṛtyu Kālena coditah VII,⁵¹³⁵, ⁵¹⁹⁶.

Mṛtyo saṁkalpitā me tvam̄
 prajāḥ saṁhārahetunā

¹ The ancient Hindu's have had the same impression of time's eternity as we receive from reading geological descriptions of the history of the Earth; cfr. Lubbock, The Beauties of Nature.

gaccha saṁhara sarvās tvam
prajā mā ca vicāraya XII,⁹¹⁹⁵.

o: O Death, thou hast been sent forth by me
to destroy creatures
go thou (and) destroy all
creatures and have no scruples.

Çiva and Viṣṇu are sometimes characterized in the same manner as Brahma, that is to say, their worshippers love to enhance their glory by giving them Brahma's qualities. Cfr. Çiva and Viṣṇu.

b) In a subjective sense Brahma is that condition of a human being, that is: its ātman, soul, through which it has (been transformed into being) the same as the impersonal, disembodied Brahma, because by penance and knowledge it frees itself from all cravings, inclinations and passions, and attains Nirvāna o: the extinction of all desire for existence and holding on to life, that is to say: will not be reborn, but is absorbed into the objective Brahma and becomes part of it.

In explanation of this I cite the following verses:

Atha tatra virāgi sa
gacchati tv-atha saṁçayam
param avyayam icchan sa
tam evāviçate punah
Amṛtāc cāmṛtam prāptah
çāntibhūto nirātmavān
Brahmabhūtaḥ sa nirdvandvah
sukhī çānto nirāmayah
Brahmasthānam anāvarttam
ekam axarasañjñakam
aduhkham ajaram çāntam
sthānam tat pratipadyate XII,⁷³²³.

o: If, however, he goes to those regions after having freed himself from attachments, and feels a mistrust (respecting the felicity he enjoys) and wishes for That which is Supreme and Immutable, he then enters even that. In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes Brahma's self, freed from the influence of opposites, happy, tranquil, and without pain. Indeed he attains to that condition which is free from pain, which is tranquillity's self, which is called Brahma, whence there is no return, and which is styled the One and Immutable.

Yac cēdām ḡrāvayed vidvān
 sadā parvanī parvanī
 dhūtapāpmā jetasvargo
 Brahmabhyāya kalpate XVIII,¹⁸⁷, cfr. I,²³¹⁷.
 XIV,⁹⁵³.

o: and when a wise man recites this,
 always at one festival after another,
 then he is transformed into being Brahma
 after having shaken off sin and conquered Svarga.

Yah syād ekāyane līnas
 tuṣṇīm kiñcid acintayan
 pūrvam pūrvam parityajya
 tīrṇo bandhanād bhavet
 sarvamittrah sarvasahah
 çame rakto jitendriyah
 vyapet abhayam anyuç ca
 ātmavān mucyate narah
 Ātmavat sarvabhūtesu
 yac caren niyatah çueih...

Vihāya sarvasaṅkalpān
 buddhyā cārīramānasān
 cānāir nirvāṇam āpnoti
 nirindhana ivānalah
 Sarvasaṁskāraṇirmukto
 nirdvandvo niśparigrahah
 tapasā indriyagrāmām
 yaç caren mukta eva sah
 Vimuktasarvasaṁskārāis
 tato Brahma sanātanām
 param āpnoti samcāntam
 acalam nityam axaram. XIV,⁵³² foll.

o: He who becomes absorbed in the one receptacle (of all things) freeing himself from even the thought of his own identity with all things — indeed ceasing to think of even his own existence — gradually casting off one after another, will succeed in crossing his bonds. That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul, succeeds, in emancipating himself. He who behaves towards all creatures as towards himself, who is restrained, pure, . . . Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel. One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated. Having

become freed from all impressions, one then attains to Brahma which is eternal and supreme, and tranquil, and stable, and enduring, and indestructible. (Roy.)

Buddhih karmagunāir hīnā
yadā manasi vartate
tadā sampadyate Brahma,
tatrāiva pralayam gataṁ
Asparçanam açṛṇvānam
anāsvādam adarçanam
aghraṇam avitarkañ'ca
sattvam praviçate param,
Manasy-ākṛtayo magnā
manas tv-abhigatam matim
matis tv-abhigatā jñānam
jñānañ cābhigatam param,
Indriyāir manasah siddhir
na buddhim budhyate manah
na buddhir budhyate vyaktam
sūxmanī tv-etāni paçyati XII,⁷⁴⁵⁶.

- o: When the understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished. Brahma is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the understanding (when withdrawn from every thing else) can attain to it. All objects that the mind apprehends through the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be

withdrawn into the Soul, and the Soul into the Supreme. The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtle, beholds them all. (Roy.)

Ity-evam uktvā vacanam
 maharṣih sumahātapāḥ
 pratiṣṭhata Çukah siddhiṁ
 hitvā doṣāṁç caturvidhān,
 Tamo hy-aṣṭavidham hitvā
 jahāu pañcavidham rajah
 tatah sattvam jahāu dhīmāins
 tad adbhitam ivābhavat,
 Tatas tasmin pade nitye
 nirguṇe liṅgavarjite
 Brahmaṇi pratyatiṣṭhat sa
 vidhūmo 'gnir iva jvalan XII,₁₂₆₀₈.

: Having spoken in this way, the regenerate Rishi of austere penances, viz. Çuka, stayed on his success, casting off the four kinds of faults. Casting off also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Endued with great intelligence, he then cast off the attribute of Satta. All this seemed exceedingly wonderful. He then dwelt in that eternal station that is destitute of attributes freed from every indication, that is, in Brahma, blazing like a smokeless fire. (Roy.)

Yadā samharate kāmān kūrmo 'ngāṇīva sarvaçah
 tadātmajyotir ātmāyam ātmāny-eva prapaçyati
 XII,₆₅₀₈.

- o: When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself. (Roy.)

Yadā cāyam̄ na bibheti
 yadā cāsmān̄ na bibhyati
 yadā nēcchati na dvesti
 Brahma sampadyate tadā, (— XII, 781, 6509.)
 Yadā na kurute bhāvam̄
 sarvabhūteṣu pāpakam̄
 karmaṇā manasā vācā
 Brahma sampadyate tadā (— XII, 6511.)
 na bhūto na bhaviṣyo 'sti
 na ca dharmo 'sti kaṭcana. XII, 9354.

- o: When a person fears nothing and is not feared himself, when he cherishes no desire and hath no aversion for anything, he is then said to attain to Brahma. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then he is said to attain to Brahma. There is no past, no future. There is no morality or righteousness. (Roy.)

Jñānenā hi yadā jantur
 ajñānaprabhavam̄ tamah
 vyapohati tadā Brahma
 prakāçati sanātanam̄ XII, 10000.

- o: When a person by knowledge disperses darkness which has its origin in ignorance, then the eternal Brahma appears.

Nānāmohasamāyuktā-
 -buddhijālena samyrtā

asūxmadṛṣṭayo mandā
 bhrāmyante tatra tatra ha
 Susūxmadṛṣṭayo rājan
 vrajanti Brahma çāçvataṁ XIII,191.

o: They who give themselves up to all sorts of folly,
 they who are ensnared in the net of ignorance,
 they who cannot see the sublime, the dull, they run
 here and there, (but) they who clearly see the sub-
 lime, they go to the eternal Brahma.

Xamā Brahmā o: forgiveness is Brahma,
 see Kaçyapa's beautiful song in III,1100.

B. Brahmā (Masculinum).

Brahmā is the personal form of the impersonal
 Brahma which comprises all existence. As such he is the
 first creator, ādikartar o. the fashioner of all things.

Ādikartā sa bhūtānām
 tam evāhuh Prajāpatim,
 sa vāi srjati bhūtāni
 sthāvarāṇi carāṇi ca.
 Tatah sa srjati Brahmā
 devarśipitṛmānavān
 lokān nadī samudrāmç ca
 diçah çāilān vanaspatīn. etc. XII,8522.

o: He is the first creator of beings
 him they call Prajāpati
 he surely creates beings, the firm and the moveable.
 Thereupon that Brahmā creates
 the Deva's, Rṣi's, and mankind,
 the worlds, the rivers and the oceans,
 the four quarters of the heavens,
 the rocks, the trees etc.

And he is therefore also designated as *Lokakṛt* (I,²⁴⁹⁴). *Trilokakṛt* (XII,⁶⁹⁷⁸. XIV,⁵²¹), *Viçvakṛt* (I,⁹²⁸) and *Dhātar* (XII,⁴⁴¹, 7550. I,²⁵²³), and especially often as *Prajāpati*, Lord of the creation:

Aham Prajāpatir Brahmā III,¹²⁷⁹⁷, 13585
ः I am Prajāpati Brahmā

and as *Sarvalokapitāmaha*, everyone's grandfather (I,⁹⁰¹. II,⁴³⁵. IX,²⁴⁹⁵. XIV,⁵²¹) and *Lokpitāmaha* (I,²⁰⁷⁴) or only *Pitāmaha* (XII,⁷⁶⁰⁴, 6145. III,¹¹⁸⁵⁶).

When he furthermore often is called *Svayambhū* the self-existing (XII,⁷⁶¹⁵) just like Brahma, then this title seems to point to his having from the first been looked upon as being identical with the impersonal, primordial being, see above p. 57. The same seems to be the case regarding the name *Puruṣa* which is also used in connection both with the personal and the impersonal Brahman. We meet therefore with different places where Brahmā is simply mixed up or confounded with Brahma, see XII,⁷⁵⁶⁹. III,¹²⁸⁰⁷ follow.

Of the creation in detail is told as follows:

A śrjad brāhmaṇān evam
pūrvam Brahmā Prajāpatin
ātmatejobhīnirvṛttān
bhāskarāgnisamaprabhān
Tatah satyañ ca dharmañ ca
tapo Brahma ca cāçvātam (!)
ācārañ cāiva cāucañ ca
svargāya vidadhe prabhuh.
Deva-Dānava-Gandharvā
Dāityāsura-Mahoragāh

Yaxa-Rāxasa-Nāgāç ca
 Piçācā Manujās tathā
 Brāhmañāh Xatriyā Vāiçyāh
 Çūdrāç ca dvijasattama
 ye cānye bhūtasanghānām
 varṇāms tāmç cāpi nirmame. etc. XII,₆₉₈₀.

- o: Thus Brahmā created first
 those brāhmaṇa's that are called Prajāpati's
 who are distinguished by their splendour
 inasmuch as they beam like the sun's fire.
 Thereupon the Lord of Svarga created
 Truth and Dharma, Penance
 and the eternal Brahma(?)
 and Good Behaviour and Purity etc.

Brahmā is then the first and the highest of the Prajāpati's. As these are so often spoken of I give their names here according to XII,₇₅₇₀, where they are mentioned as the 7 spiritual sons of Brahmā:

Maricir Atry-Aṅgirasāu
 Pulastyah Pulahah Kratuh
 Vaçiṣṭhaç ca mahābhāgah
 sadṛço vāi Svayambhuvā. Cfr. XII,₁₂₇₂₄.

In respect to this I remark that in XII,₇₅₃₄ and III,₁₁₈₆₄, Daxa is said to be the seventh, and that the same list, with the exception of Vaçiṣṭha occurs in I,₂₅₁₈, 2568, and that longer lists of Prajāpati's and their descendants are to be found in II,₄₃₃₆. I,₂₅₁₉. XII,₇₅₇₁. XIII,₄₁₄₅.

Giva is likewise called a son of Brahmā (XII,₁₃₇₂₃, 13705. VII,₉₀₄₈). When in Viṣṇuism which is without doubt the last phase of Indian mythology, it is said that

Brahmā has sprung from the Lotus that appeared in Viṣṇu's navel when he lay in yoga-worship (III, 497, 1589) then this myth takes its root in the fact that Viṣṇu was identified with Brahma, but it does not harmonize with the idea of Brahmā as the creator of the world. The same will apply in reference to Civa as having sprung out of the forehead of Viṣṇu (III, 499) and not that of Brahmā.

When the gods are in distress they take refuge in Brahmā (I, 225, 2491. III, 8823. V, 1917. XII, 7618).

Above Svarga lie Brahmā's beautiful worlds. Brahmā's seat, sadas, is on Mahāmeru (III, 11853). Of his Assembly-Hall, sabha, it is said in II, 429.

Tatah sa Bhagavān Sūryo
 mām upādāya vīryavān
 āgacchat tām Sabhām Brāhmīm
 vipāpmā vigataklamah,
 Evamrūpēti sā çakyā
 na nirdeṣṭum narādhipa
 xanena hi bibharty-anyad
 anirdeçyam vapus tathā
 Na veda parimāṇam vā
 samsthānam cāpi Bhārata
 na ca rūpaṁ mayā tādṛg
 dṛṣṭapūrvam̄ kadācana
 Susukhā sā sadā rājan
 na çītā na ca gharmadā
 na xutpipāse na glāniṁ
 prāpya tām prāpnuvanty-uta,
 Nānārūpāir iva kṛtā
 manibhih sā subhāsvarāih

stambhāir na ca dhṛtā sā tu
 çāçvatī na ca sā xarā
 Divyāir nānāvidhāir bhāvāir
 bhāsadbhir amitaprabhāih
 ati candrañ ca sūryañ ca
 çikhinañ ca svayamprabhā
 dipyate nākapr̄sthasthā
 bhartsayantiva bhāskaram,
 tasyām sa Bhagavān āste.

o: And the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the Sabhā of the Grand-sire. O it is impossible to describe that Sabhā saying, it is such, for within a moment it assumes a different form that language fails to paint. O Bhārata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns. It knoweth no deterioration, being eternal. That self-effulgent mansion, by its numerous blazing celestial indications of unrivalled splendour, seems to surpass the moon, the sun, and the fire. Stationed in heaven, it blazes forth as if censuring the maker of the day. In that mansion, O king, the Supreme Deity, the Grand-sire of all created things, having himself, alone, created everything by virtue of his creative illusion, stayeth ever. (Roy.)

According to Viṣṇuism Brahmā derives his origin from the lotus that came from Viṣṇu's navel while he lay in yoga-sleep III,¹⁸⁵⁵⁹, 15821, 497.

In III,¹⁸⁵⁶¹. XII,¹⁵⁷²³ he is said to have 4 faces, caturmukha, caturvaktra, like Gīva.

His wife is called Sāvitrī (XIII,⁶⁷⁵⁰, 7635).

His chariot, vimāna, which is as quick as thought, is harnessed with Hāṁsa's (XIII,⁸⁶⁹).

His emblem is a lotus, padma (XIII,⁸²⁵).

His altar, vedi, is called Samantapañcaka (IX,⁵⁰⁰⁸, 5085).

The Deeds of Brahmā.

In XII,⁶¹⁵⁰ foll. the following is told about a great offering that Brahmā once arranged on the top of Himavat. On that occasion, it is said, a dreadful thing occurred.

Candramā vimalam vyoma
yathābhuyuditatārakam
vikiryāgnim tathābhūtam
utthitam crūyate tadā
Nilotpalasavarṇābhām
tīxṇadainśtram kr̄codaram
prāṁçum sudurdharṣataram
tathāiva hy-amitafjasam,
Tasminn utpatamāne ca
pracacāla vasundharā
mahormikalitāvartaç
cuxubhe sa mahodadhih.

o: Even as the Moon (shows herself to be) after having strewn fire over the spotless heavens with rising stars, such a being is said to have appeared then

having the colour of the blue lotus having sharp teeth a small stomach being tall and difficult to withstand likewise of enormous strength, and the moment this, being came into existence the earth trembled violently and the ocean rose in great waves causing maelstroms in its disturbance.

This being was called Asi and was a mighty sword that came forth to protect mankind and to destroy the enemies of the Sura's. Brahmā gave this sword to Rudra to avert misdoing. Rudra gave it to Viṣṇu, Viṣṇu to Marīci, Marīci to the great wise men (Rṣi's), these to Vāsava, and Vāsava to the Rulers of the world, these to Manu, son of the Sun, that is: to the Law.

2. Sūrya, the Sun.

Sūrya and Āditya are the common names for the sun. The name sūrya which means the Luminous, comes from the verb sūr, suar, svar — to shine, from which we also have svar and svarga.

Ekah Sūryah sarvam idam vibhāti III,¹⁰⁶⁵⁸

o: The one sun lights all this (universe).

Kāmañ ca te kariṣyāmi
yan mām vaxyasi Bāhuka
Vidarbham yadi yātvādyā
Sūryam darçayitāsi me III,²²²⁷, ₁₁₈₆₇.

o: I will fulfill your wish which ever you may mention, o Bāhuka, if you will go to-day to Vidarbha and show me the sun.

Āditya (III,¹¹⁸⁷⁴. XIII,⁷⁶⁸⁶) comes according to I,²⁵²³ from Aditi who was the one of Daxa prajāpati's

daughters that married Kaçyapa prajāpati (XII,7587) and whose children are called Āditya's.

Ādityām dvādaṣ-Ādityāḥ
sambhūtā bhuvaneṣvarāḥ etc. see above.
o: From Aditi descend the 12 Āditya's,
the rulers of the world.

Aditi as mother of the sun must doubtless be understood as a-diti, the boundless, the endless (light), cfr. Rigveda āditeya sūria. When she is called Devamātar (IX,2515), this means: the mother of the shining (gods).

The sun was made the ruler of the flaming lights (XII,4499).

As a Person the sun appears in III,17077, where it is said:

Ājagāma tato rājāṁs
tvaramāṇo Divākarah
madhupiṅgo mahābāhuḥ
kambugrīvo hasann iva
aṅgadī baddhamukuṭo
diçāḥ prajvālayann iva.

o: Thereupon, o king, the Maker of the day came hastily, (he was) yellow as honey, had great arms, a neck like a tortoise shell, and he smiled, he wore bracelets, and was adorned with a diadem, and lit up all the quarters of the heavens.

His earrings Aditi had given him according to III,17118.

His wife is called in I,2599 Tvāstrī vādavārūpadhārinī, who was in the shape of a mare, and in XIII,6761 Suvarcalā, the greatly shining.

His sister Sureṇu is married to Mārtanda (Hari-viṁṣa 546).

His daughter Suprajā was married to Bhānu (III, 14184).

As his son is named in XII, 4495 Yama with the surname Vāivasvata o: son of Vivasvat, cfr. Yama.

His car has but one wheel, and is drawn by a Nāga, see XII, 13900.

Vivasvato gacchati paryayena
voḍhum bhavāṁś tam ratham ekacakram

o: Thou goest in turn to draw
that one-wheeled chariot of the sun

but according to VII, 8681 it is drawn by 7 horses

Ekacakram ratham tasya
tam ūhuh suciram hayāḥ
ekacakram ivārkasya
ratham sapta hayā yathā

o: His one-wheeled chariot, the shining one,
drew the horses, like the 7 horses (draw)
the sun's one-wheeled chariot.

His charioteer is Aruṇa. Aruṇa is the name of the god of the Dawn, it means according to its derivation the red one, because the word is related to arusa, red.

Aruṇa and Garuḍa were Kaçyapa's sons by Vinatā, Daxa prajāpati's daughter (I, 2520). Aruṇa was the elder and Garuḍa the younger, as it appears from the following tale (I, 1078).

Daxa prajāpati had two beautiful daughters, Kadru and Vinatā. They became the wives of Kaçyapa, and he granted each (I, 2520) of them a present. Kadru

chose 1000 sons in the form of serpents all equal in splendour, but Vinatā chose only two, that were to surpass Kadru's sons in splendour and strength. After a long time Kadru bore 1000 eggs and Vinatā 2. Five hundred years after this Kadru's sons came out of the eggs, but Vinatā's twins did not appear. Covered with shame Vinatā broke one of the eggs and saw a son whose one part was full grown, but whose other part was incomplete. In anger the son cursed his mother in the following words: Inasmuch as I am made incomplete by you, shall you become a slave, but if you live 5 thousand years without jealousy then shall you be freed from slavery, and if you will have your son to become famous you must till then guard him well. With these words he rose in the air and as Aruna he always sits at the front of the sun's chariot as charioteer (VII,796). But Garuḍa was born at the appointed time. He has the serpents for food. As soon as he was born he forsook his mother and soared up into the air. He lives not only on serpents, but also on the leavings of others.

Aruna is called Kaçyapa's wise son in I,1274.

Kaçyapasya suto dhimān
Aruṇéty-abhiviçrutah

and the sun's charioteer who stands on the chariot in front of the sun, has a big body and great effulgence, and prevents the sun from burning up the world in his anger. In VII,8458 he is said to steal the splendour of the moon.

Garuḍa and Suparṇa are the most common names for the King of the Birds, paxirāj (III,10574).

Garuḍa and Suparṇa are perhaps expressions for the rapidity and strength of the light and the lightning.

Garuḍa means probably the same as **garutmat**, the winged one, from **garut**, a wing, for in V,₃₈₅₀ Garuḍa is plainly addressed as **Garutmat**:

Garutman bhujagendrāre
Suparṇa Vinatātmaja

Suparṇa means one who has handsome feathers or wings, from **su** and **parṇa** (V,₃₆₇₅, 5290. I,₁₅₀₂, 1518).

Garuḍa is, as explained above, Aruṇa's younger brother, Aruṇānuja (V,₃₈₅₈), and is called, like Aruṇa, a son of **Vinatā** and **Kaçyapa**, **Vinatāsūnu**, **Vāinateya**, (I,₁₅₀₄. V,₃₅₈₇, 3854) and **Kāçyapeya** (I,₁₄₈₇).

According to V,₃₅₈₇ Garuḍa has 6 sons: viz **Sumukha**, **Sunāman**, **Sunetra**, **Suvarcas**, **Suruc** and **Suvala**, and from them descend all **Vinatā**'s kindred of serpent-eating birds who worship Viṣṇu as their great protector. About **Sumukha** see above p. 43.

Garuḍa lives south of **Nisadha** in the land of **Hiranmaya** by the river **Hiranvatī** (VI,₂₉₀).

He is pictured as being immensely big and strong and like **Agni** in splendour (I,₁₂₄₂, 1245) and with eyes red as the clear lightning (I,₁₂₄₁). With the wind caused by his wings he is able to stop the (rotation of the) three worlds (V,₃₆₇₄. VIII,₃₄₂₆). His haste and violence is so great that he seems to drag the earth itself with its waters, mountains and forests after him (V,₃₈₅₇. VII,₁₆₀₅. I,₁₅₂₃). But once when he boasted of his strength Viṣṇu punished him for his arrogance by laying the whole weight of his right arm upon him (V,₃₆₇₄). How for an instant he loses his wings as a punishment for his bad thoughts is told in V,₂₈₇₃. How he is offended at being denied his lawful food the serpent **Sumukha**, is related in the same place.

From the time of creation the serpents are by the creator, dhātar, intended for Garuḍa's eating (V,³⁶⁷⁷ I,¹⁰⁹³), therefore he is called the Serpent-eater, pannagācaka (II,⁹⁴⁶. V,³⁸⁵⁵), the serpent-destroyer, nāgaxayakara (I,¹²⁴⁷).

Garuḍa is portrayed on Viṣṇu's banner (XIII,⁶⁸²⁰, 3686. I,¹⁵¹⁰. V,³⁷⁰¹), cfr. Viṣṇu.

As to Garuḍa's Deeds we must mention, that at his birth he broke the egg without his mother's assistance, and immediately swung himself up into the air (I,¹²⁸⁹). His great achievement of stealing Amṛta from the Gods, is told in I,¹³²⁰—1545.

Amongst the 108 Names of the Sun (III,¹⁴⁶, mark the hymn to the sun III,¹⁶⁶) some signify his function of giving light, viz.

- Arka, from arc, radiate, shine.
- Tamisra-hjan, killing darkness.
- Tamo-nuda, dispelling darkness.
- Divā-kara, making light.
- Diptāṁcu, having shining rays.
- Prabhā-kara, making light.
- Bhānu, from bhā, to shine.
- Bhās-kara, making light.
- Vibhāvasu, from bhā, to shine.
- Vivasvat, from vas, to shine.
- Sahasrāṁcu, having a thousand rays.
- Sūrya, from sūr, to shine.

And as such he is therefore called the Eye of the World:

Tvam Bhāno jagataç caxus III,¹⁶⁶.

Ruler of all shining bodies, içam ... tejasām
Bhāskarañ cakre XII,⁴⁴⁹⁹. IX,²⁸⁴⁶.

And with his heat he calls forth and sustains all living things. Therefore he is also called: Father of all beings (III,¹⁸⁵ follow. XIII,⁴⁶²⁰), and when he rises on the horizon, then all turn with a prayer towards him (VII,⁸⁴⁵⁹. III,¹¹⁸⁴⁷, 164).

The following names belong doubtless to this side of his nature:

Aryaman	Pūṣan
Jīvana	Bhaga
Dhātar	Savitar
Pāvaka	

In XIII,¹⁶⁸¹ Āditya is said to be the Entrance to the Roads (Kingdom) of the Deva's:

Ayam sa Devayānānām
Ādityo dvāram ucyate.

And according to XII,¹¹⁰⁵⁷ the whole world will shrivel or dry up at the moment of Dissolution.

Both phases of the nature of this deity we find in the Rigveda, expressed in the names of Sūrya and Savitar.

3. Indra.

Indra is the head of the Sura's (Deva's):

Surānām pravara (III,¹⁰⁶⁵⁶)
Devānām asmi Vāsavah (VI,¹²²⁶).

According to XII,⁶¹¹. VI,²⁴⁰ he obtained Indraship through surpassing all the other gods by his sacrifices; in XII,⁸⁶⁶² he is said, on the contrary, to have become

Devādhipa after killing a number of Dāitya's and Dānava's, cfr. III,¹³²¹⁶. He was called **Mahendra**, the Great Indra, after he had conquered and killed Vṛtra, as remarked in V,⁴⁵⁶² (cfr. XII,⁴³⁸).

Indro Vrtravadhenâiva
Mahendrah samapadyata
mâhendram pragramam lebhe
lokânâñ cêçvaro 'bhavat.

Further he is named **Devendra**, **Devânâm deva**, **Devarâja**, **Sarvadeveça** and **Çakra**. These seem to be the more frequently occurring names for this god. Regarding his many other names see below.

The Etymology of the word **Indra** is uncertain. The grammarian Vopadeva specifies, to be sure, a root *i d* in the sense of equipping with great power, but this is perhaps only a grammatical root, as it is not to be found in literature. It is more probable that the word **Indra** originally has been **Indura** from *indu*, a drop, as it is sometimes in Rigveda to be read in three syllables, and as **Indra** is so often associated with rain and is designated as he who sends rain, f. i. I,¹¹³⁵. III,³⁹⁹¹, 13217, 670. VI,⁴³⁴. I,¹²⁸⁶, 2122. XII,⁸⁴²⁴.

na vavarṣa Sahasrâkas XIV,²⁸⁵⁷. I,⁸⁰⁹¹.

yadi dvâdaça varṣâṇi
na varṣisyati Vâsavah XIV,²⁸⁶⁴. I,⁸⁰⁹¹.

This feature of his nature has later been detached and made an independent deity under the name of **Parjanya**, see below.

The word **Çakra** comes from *çak*, to be strong, and signifies the Mighty.

Indra's wife, Indrāṇī (I,⁷³⁵¹. III,¹⁸⁵⁴), Mahendrāṇī (III,¹⁶⁷²) is called Çaci (III,¹⁸⁵⁴. XIII,⁶⁷⁵⁰) which is derived from the same root as Çakra, and therefore also means the Mighty. In IX,²⁷⁶³ it is related how Bhāradvāja's daughter, the beautiful Çrutāvatī, submitted herself to great penances, in order to become the wife of Indra.

His beautiful and always victorious elephant who stands at the entrance to Svarga, is called Āirāvata (III,¹⁶⁷⁶, 1758, 14321) or Āirāvaṇa (XII,⁸²²¹), and has 4 tusks. It resembles the mountain Kailāsa.

His horse Uccāihçravas (I,¹⁰⁹⁴, 1190, 1223, 1235. VIII,²⁴³) came forth under the churning of the ocean, and is white with a black tail.

His chariot, ratha, is spoken of without name in III,¹⁷¹⁴. See follow. It is drawn by 10,000 (XIII,¹⁷³ by 1000 white) reddish yellow horses (III,¹⁷²⁰) as speedy as the wind. It scatters the dark clouds as it cleaves the sky and fills all quarters of the heavens with a din like the crash of thunderclouds. Swords, spears and clubs, flashing lightning and thunderbolts as well as most frightful serpents are on the chariot. When Arjuna began to think of it, it appeared at once.

Erect on his chariot stands his flagstaff, Vāijayanta, decorated with gold, bright dark blue and straight as a bamboo (III,¹⁷²¹).

His charioteer, sārathi, minister, mantrin, and friend, sakhi (III,¹⁷³². V,³⁶⁴⁴) is Mātali, who is Indra's equal in bravery. Mātali's wife is called Sudharmā (V,³⁵¹⁹) and his daughter Gunakeçī was famous for her beauty. When Mātali sought a bridegroom for her (V,³⁵¹¹) he found none suitable, neither among

Gods, Dāitya's, Gandharva's, Men or Rṣi's. He therefore, in the night, consulted his wife, and determined at last to make a journey to the world of the Nāga's, as he said to himself: possibly there may be found there a suitable husband for her. On the way there he met Nārada, and after they both had got leave of Varuṇa to visit the Nāga-world, they began to wander about in that world and at last found the beautiful Sumukha who then became the husband of Gunakeçī (V,3672).

The weapons of Indra are as follows:

The thunderbolt, vajra, which Tvaṣṭar made from the bones of the Rṣi Dadhica (Agastya). It surpasses all other weapons, for with that he cleaves mountains and with that he struck off Vṛtra's head (V,4798).

The bow Vijaya (V,5854).

The trumpet, cañkha, by name Devadatta (III,12076).

His kingdom or world, Indraloka, Čakraloka (XIII,7111) is called Svar, Svargati, Svarloka, Div and Devaloka o: the world of light and the shining gods (III,15442, 7038, 1708, 1749. I,263. VIII,1400). Svarga is most likely originally an adjective implying marga, road, therefore the road leading to Svarga, cfr. III,11163.

Devalokasya margo 'yam,

agamyo mānuṣāḥ sadā

o: This is the way to Devaloka

which can never be trodden by man.

The entrance to Svarga is called Svargadvāra (III,7088), and at the gate stands Āirāvata (III,1753).

From the Himavat-mountains which are the most excellent in the world (XIII,1407) and which are extolled

as divine, holy and loved by the gods who seek these regions, they using them as pleasure-grounds (III, 1495, 11606); from these mountains of which Meru is the centre (see „Fire Forstudier“ p. 48) you ascend through the air to Svarga (III, 1727, 1744, 12032, 15442). From Mandara in this mountain-range Arjuna ascended to Indra's heaven conveyed there by Mātali in Indra's chariot, after he had first sung this beautiful hymn to the mountain: (III, 1735).

Sādhūnām puṇyaçīlānām
 munīnām puṇyakarmanām
 tvām sadā samçrayah cāila
 svargamārgābhikāñxiṇām,
 Tvatprasādāt sadā çāila
 brāhmaṇāh xatriyā viçah
 svargam prāptāç caranti sma
 devāih saha gatavyathāh,
 Adrirāja mahāçāila
 munisamçraya tīrthavan
 gacchāmy-āmantrayitvā tvām
 sukham asmy-uṣitas tvayi,
 Tava sānūni kuñjāç ca
 nadyah prasravaṇāni ca
 tīrthāni ca supuṇyāni
 mayā drṣṭāny-anekaçah,
 Phalāni ca sugandhīni
 bhaxitāni tatas tatah
 susugandhāç ca vāryoghās
 tvacchariravinihsṛtāh
 Amṛtāsvādanīyā me
 pītāh prasravaṇodakāh,
 çīçur yathā pitur añke

susukham vartate naga
 Tathā tavāñke lalitam
 çāilarāja mayā prabho
 apsarogañasañkirne
 brahmāghośānunādite,
 Sukham asmy-uṣitah çāila
 tava sānuṣu nityadā.

o: O mountain, thou art ever the refuge of holy, heaven-seeking Munis of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brāhmaṇas and Kshatriyas and Vaiçyas attain heaven, and their anxieties gone, sport with the celestials! O king of mountains, O mountain, thou art the asylum of Munis, and thou holdest on thy breast numerous sacred shrines! Happily have I dwelt on thy heights! I leave thee now, bidding thee farewell! Oft have I seen thy table-lands and bowers, thy springs and brooks, and the sacred shrines on thy breast! I have also eaten the savoury fruits growing on thee, and have slaked my thirst with draughts of perfumed water oozing from thy body! I have also drunk the water of thy springs, sweet as Amrita itself. O mountain, as a child sleepeth happily on the lap of his father, so have I, O king of mountains, O exalted one, sported on thy breast echoing with the notes of Apsaras and the chanting of the Vedas! O mountain, every day have I lived happily on thy table-lands! (Roy.)

What he then sees in the various heavenly regions is related in III, 1745 follow.

The grove in Svarga is called Nandana (III, 1757, 12036, 15449).

Indra's city is called Amaravati (III,1755). It has 1000 gates and an extent of 100 yojana's (I,3592). It is adorned with precious stones and yields all seasons' fruit. The sun does not scorch there, and neither heat nor cold nor fatigue torments people. Neither grief nor despondency nor weakness rules, nor anger nor covetousness. All are content (III,12036).

His assembly-hall, sabha, is called Puskaramalini (II,310). It is built by Çakra himself and can move at its own pleasure in any direction. It is 150 yojana's in length, 100 in breadth and 5 in height. It drives away the weakness of old age, fatigue and fear. Full of rooms and seats and ornamented with heavenly trees it is extremely beautiful. Here sits Çakra with his wife Çaci. He has a crown on his head, and a white screen is held over him (II,288. III,1772).

If you ask, who comes to Indra, there is particularly mentioned 3 classes of mankind: those who sacrifice, those who do penance, and those who behave like heroes in battle (II,498. III,1748, 1759. IX,3086. XI,61). In XIII,6632 all those are named who go to Svarga, svargagaminas.

Indra's special names. Beside the common names Indra and Çakra which seem to express the dignity and power of the god as the highest amongst the gods, we find in the Mahabharata several other names that have a similar meaning. To these must be reckoned:

Tridaçadhipa	Vajradhara	Vajrin
Tridivasya ekaraja	Vajrapani	Surendra
Trailokyapati	Vajrasya bhartar	Sureçvara
Marutvat	Vajrabhrt	

Whereas:

Sahasrāxi¹, Sahasranetra and Vāsava seem to refer to the light-world, the foundation for the whole Indra-myth.

Maghavan and Çatakratu, no doubt, belong to one another and refer to Indra having obtained his Indraship through sacrificing.

The other names express Indra's war with evil hostile powers, partly in a general way, but also especially as regards certain Asura's:

Dāitya-Dānava-han, -sūdana.	Namucer hantar
Purandara	Pākaçāsana
Surārihan	Prahādahan
—	Vala-Vṛtra-han
Balanāçana	Çamvara-Pāka-han
Balahan.	

The Deeds of Indra.

We have seen above that the Asura's and the Sura's were half-brothers, that they quarrelled about the Amṛta, and that this strife lasted for thousands of years. The Sura's with Indra at their head conquered at last by the help of Viṣṇu (III,⁴⁷⁹) and Indra became Lord of the three worlds. Now commenced a happy time which is in III,¹³²¹⁶ described thus:

¹ While it is related in I,₇₇₀₅ that Indra got 1000 big red eyes on his back, sides and in front when he, fascinated by Tilottamā's beauty, gazed on her as she walked round him and the other gods, it says on the contrary in XIII,₂₈₂₈ that Gāutama had cursed Indra, because he could not control his passions, and had therefore caused 1000 sexual marks to appear on his body, which however he afterwards, from pity, permitted to disappear.

When that horrible conflict between the Gods and the Asuras was over, Indra became the ruler of the three worlds. The clouds showered rain copiously. And the dwellers of the world had abundance of harvests, and were excellent in disposition. And devoted to virtue, they always practised morality and enjoyed peace. And all persons, devoted to the duties of their respective orders, were perfectly happy and cheerful. And the slayer of Vala, beholding all the creatures of the world happy and cheerful, became himself filled with joy. And he of a hundred sacrifices, the chief of the gods, seated on the back of his elephant Āirāvata, surveyed his happy subjects. And he cast his eyes on delightful asylums of Rishis, on various auspicious rivers, towns full of prosperity, and villages and rural regions in the enjoyment of plenty. And he also cast his eyes upon kings devoted to the practice of virtue and well-skilled in ruling their subjects. And he also looked upon tanks and reservoirs and wells and lakes and smaller lakes all full of water and adored by best of Brāhmaṇas in the observance, besides, of various excellent vows. (Roy.)

Cri came and dwelt with Indra (XII,8419). But prosperity made him arrogant. He abused his power and was guilty of heavy crimes (V,374). While he at an earlier period had shewn himself deserving by the invention of arms with which to chastise the Asura's (V,888) and by killing these both in numbers (XII,3660. III,12082 follow., 11909. II,941) as well as individually, further by freeing Tārakā, Vrihaspati's wife (II,939. VII,2894) and Puloma's daughter (X,599), he, on the other hand, seduced Ahalyā (V,373. XIII,2827), and de-

sired Ruci, Devaçarman's wife (XIII,2209). He killed Namuci although he had formed a friendship with him (IX,2435), and even was guilty of murdering the Brāhmaṇa Viçvarupa Triçiras. This last event is related in V,228, and abridged it reads thus:

Viçvarūpa Triçiras, Tvaṣṭar's threeheaded son practised penance in a high degree. Indra was afraid he would deprive him of his position, he therefore sent a lovely Apsaras to tempt him, but as this did not succeed, Indra slew him with his thunderbolt, and commanded a woodcutter to chop off his head. When Tvaṣṭar heard what had happened, his eyes reddened with rage, and he said: since Indra has killed my son who has done no harm but constantly been engaged in doing penance; I will create Vṛitra, and he created Vṛitra and commanded him to kill Indra. There now followed a long war between Vṛitra and Indra (cfr. XII,10104, 13211. XIV,298). References to this struggle are to be found in many places (see III,1608. VII,2992. VIII,4798). The gods have recourse to Viṣṇu who advises them to make peace, but Vṛitra will not consent to a reconciliation unless they promise him invulnerability against dry or wet, stone or wood, sword or javelin, by day and by night. Peace was made on these terms and both Vṛitra and Indra were satisfied. But it was nevertheless Indra's secret and constant wish to kill Vṛitra. So meeting him once on the sea-shore, he said to himself: now it is neither day nor night, now he can be killed by me, and seeing at the same time a quantity of froth on the sea, he said to himself: this is neither dry nor wet, neither is it a weapon; and he took the froth and cast it towards Vṛitra together with

the thunderbolt which Viśnu had entered, and thus did he kill Vṛitra. But shortly afterwards he became depressed in spirits and downhearted when he reflected on his own duplicity and the Brāhmaṇa-murder he had committed. He flew to the farthest corners of the earth, where he lived hidden in the stalk⁷ of a lotus in a lake. Then the earth became desolate, for it had no king. The forest withered. The rivers ceased to flow, and the animals perished for want of rain. Then gods and ṛṣis went to Nahuṣa and persuaded him to be king. But when N. had been crowned a king he also abandoned himself to sensual pleasures. And seeing one day the ravishing Cacī, Indra's wife, he desired her. Cacī asked Vṛhaspati to protect her. And Vṛhaspati said: thou shalt not be afraid, Indra will soon come back. But Nahuṣa defended his conduct and said: Indra violated Ahalyā, why did you not prevent that? Vṛhaspati then advised Cacī to ask for delay in satisfying his importunity. Cacī went and asked for postponement, „for no one knows what has become of Indra“, she said, and she succeeded in getting postponement. In the meantime the gods sought the advice of Viśnu, who said: let Indra perform a sacrifice of horses to me, then he will regain his position. And an offering of horses was accomplished, which freed Indra from his fear. His hiding place was discovered. Cacī besought him to return and kill the villain Nahuṣa. Then, when Nahuṣa, at the request of Cacī, to show his greatness and power caused ṛṣis to be harnessed to his chariot, and even set his foot on the holy Agastya's head, then his hour had come. By the help of the gods Indra came back and was again crowned king of the gods, while Nahuṣa was

cast down from heaven and thereafter for 10,000 years was compelled to wander about the world in the shape of a monster serpent.

The Namuci-myth (IX,2433) agrees in its principal features with the story of Vṛtra.

There are also many references to this myth in the Mahābhārata. Thus in II,1957. III,11904. VI,3678. VIII,4530.

Nahuṣa, see p. 90 under Vṛtra.

Prahrāda, see XII,4568. 8021.

Vali, see XII,8218. VII,4081.

Sarvakāmadughā, Indra's wishing cow.

Surabhi or Suravi, the divine, beautiful and gentle cow, mother of all cows, gavām mātar, daughter of Daxa prajāpati (I,3927. III,14486. XII,6482. XIII,7638, 3906). She lives in Rasātala, the 7th layer under the earth (V,3602), gives a milk in which is the strength of all the best things on earth, and becomes Svadhā, Sudhā and Amṛta for those that live on these drinks (V,3614). In XIII,3718 it is said of Surabhi:

Sāspjat sāurabhēyis tu

Surabhir lokamāṭrkāḥ

o: But she, Surabhi, created daughters

who became the mothers of the world.

According to V,3609 four of her daughters are called: Surūpā, Hāṃsikā, Subhadrā and Sarvakāmadughā, who each bear separately the east, the south, the west and the north corners of the heavens. In I,2631 Surabhi is said to have had two other daughters named Rohinī the happy, and the distinguished Gandharvī.

It is related in III,³⁸⁰ foll. that Surabhi weeps because her sickly son is tormented by the ploughman with the goad.

As a reward for her great penitential exercises on mount Kālāsa Brahmā bestowed immortality on her and a dwelling in Go-loka above Triloka, the three worlds. (XIII,³⁹⁰ foll.)

Surabhi's daughter by Kaçyapa is called Sarvakāmadughā or only Kāmadughā (VI,¹²³²) or Kāmaduh, she who grants all wishes (I,³⁹²⁷) also Nandinī, the fascinating. She is the best of all wishing-cows. She is fat and gives abundance of sweet milk, and the mortal who drinks her milk will be for a thousand years like a strong youth. She has a beautiful neck and lovely hoofs, and she is furnished with all virtues. Varuṇi o: Varuṇa's son Vaçisṭha obtained her as offering cow, homadhenu, but she was once stolen by Dyo (Dyāus) and as a punishment for his crime Dyo had to dwell for a long time on the Earth, in the world of mortals. According to III,²¹²¹ Kāmadughā is Indra's wishing cow.

Parjanya. In order to arrive at a proper understanding of the fact that in India we meet with a distinct deity for the rainfall, we must first consider what is recorded not only from former times but up to the present day, both of the rain's power and violence and of its utility and blessing for the soil, when the land has been parched by the burning heat of the sun for three whole months.

The hot season begins in April and lasts till about the 20 June, by the end of that time man, animals, and vegetation languish. Concerning this read Kālidāsa's

masterly description of Grīṣma and Varsha in his *Ritusamhāra* and among modern authors Acland¹⁾ and others. At last when the heat is most powerful, dark clouds show themselves on the horizon, then there comes a few refreshing drops and finally the thunder clouds burst with furious and violent crashes raging with immense might. It seldom lasts more than one or two hours, but what a scene of destruction is to be seen here when it is over: uprooted trees and houses levelled with the ground. The hot season is followed by a rainy season in which the swollen rivers wash the trees from

¹ Manners and Customs of India p. 17, 60, 50: there is something very grand, though awful in these furious tempest-bursts within the tropics. A few minutes back not a leaf rustled, now the trees are waving to and fro etc. In the night my wife was tossed out of bed. We were in the greatest danger of being drowned. Towards morning, however, the wind abated. The heat was excessive: not a breath of wind stirred the air. Pag. 122: How little is known in England of what a thunderstorm is! At this minute (about ten o'clock in the evening) the rain is pouring down in vast sheets of water rather than in drops. For the last two hours the lightning has not ceased for a minute at a time, whilst the thunder has continued incessantly, varied occasionally by a tremendous crash which bursts immediately above the house and shakes it to its very foundation. Add to this the roaring of the sea and the howling of the wind . . . at this station most of the European houses are blown down once in two or three years . . . I find that the depth of water which fell in the two hours and a half that the storm continued was one inch and a half, a quantity which in England, I believe, would not fall without many days of rain.

All small houses have been carried away by the flood and rain, and many people are houseless. This was in the neighbourhood of the great river Ganges. The water increased so much that only the tops of the trees were to be seen above the water. — We have $7\frac{1}{4}$ inch to day. We are astonished at the great number of trees fallen. There is not a spot where the storm has not done great damage. Santhal Posten for November 1900.

the banks and carry them away with them on their violent course. In the Mahābhārata there are many references to these heavy storms and floods of rain.

Tatah kadācit tasyātha
vanasthasya samantatah
Pātayann iva vṛxāṁs tān
sumahān vātasambhramah,
meghasaṅkulam ākāṣam
vidyunmaṇḍalamāṇḍitam,
Sañchannas tu muhūrtena
nāusārthāir iva sāgarah,
vāridhārāsamūhena
sampravṛṣṭah Catakratuh
xanena pūrayām āsa
salilena vasundharāṁ,
tato dhārākule kāle
sambhraman naṣṭacetanah
çītartas tad vanāṁ sarvāṁ
ākulenāntarātmanā
nāiva nimnaṁ sthalāṁ vāpi
so 'vindata vihaṅgahā,
pūrito hi jalāughena
tasya mārgo, vanasya tu
paxīṇo varṣavegena
hatā linās tadābhavan,
mṛgasimhavarāhāç ca
thalam ācīritya çerate,
mahatā vātavarṣena
trāsitās te vanāukasah
bhayārtāç ca xudhārtāç ca
babhramuh sahitā vane. XII, 5477.

o: Once while he was in the forest a violent whirlwind arose which nearly overthrew the trees on all sides. The atmosphere which was full of clouds, was ornamented by a circle of lightning. It was for an instant just like a sea covered with ships and caravans. Catakru who had begun to rain with a quantity of raindrops filled in an instant the earth with water. Thereupon, at that time, when everything was overfilled with water, running about all over the wood, distraught, suffering from cold, with bewildered senses that birdcatcher found neither lowland nor continent (where he might dwell), for his way was filled with water-courses. And the birds of the forest killed by the fury of the rain or dying, and deer, lions and boars, sought the mainland and lay down to rest frightened by the heavy storm and rain, and tortured by fear and hunger, they wandered about, all together in the wood.

Te samāsādyā Kāunteyam
 āvṛṇvañ charavṛṣṭibhiḥ
 parvatam vāridhārābhiḥ
 prāvṛṣīva balāhakah. VII, 5635, 5247.

o: They attacked Kunti's son and covered him with a rain of arrows as the clouds in the rainy season (deluge) the mountain with floods of rain.

Parjanya denotes originally only the rain-cloud, for in this signification it is very often used as neuter, thus for instance in II, 1624:

Apramatto sthito nityam
 prajāḥ pāhi viçāmpate

parjanyam iva bhūtāni
mahādrumam iva dvijāḥ.

- o: Be always indefatigable,
protect beings, o Prince,
as the rain-cloud (benefits) the creatures
as the birds (seek shelter) in the large tree.

But later the rain-cloud was personified, and Parjanya used in the sense of the Raingod, f. i.

Tatah sāyakavarṣena
Parjanya iva vr̄ṣṭimān
parān avakirat Pārthah
parvatān iva nīradah. VII,³¹⁵³.

- o: Thereupon Pārtha overwhelmed the enemy with a rain of arrows, even as Parjanya followed by rain, (and) as the cloud (deluges) the mountains.

Pṛthivīm lāngalenēha
bhittvā vijām vapaty-uta
āste 'yam karṣakah tuṣṇīm,
Parjanyas tatra kāraṇam, III,¹²⁴⁸
vr̄ṣṭīc cen nānugṛhṇīyād
anenās tatra karṣakah. III,¹²⁴⁸.

- o: After having broken the earth with the plough-share the ploughman sows the seed, (thereupon) he sits in silence, the reason is that he waits for Parjanya, if the rain does not favour him, it is not his fault.

Of Parjanya it is said:

Samyag varṣati Parjanyah
çasyasampada uttamāḥ III,¹³²¹⁷, 10016. VII,³¹⁵³.

- o: Parjanya rained plentifully (and forwarded) the richest harvest.

In the list of Āditya's in XIX,¹¹⁵⁴⁸ and I,^{4824 1)} Harivamṣa¹³¹⁴³ and in other places Parjanya is noted as an independent god equal to Indra.

But that Parjanya is originally identical with Indra seems to appear from XIV,²⁸⁵⁶⁻⁵⁹, where it is said:

Tathā ty-anekāir munibhir
 mahantah kratavah kṛtāḥ
 evamvidhe tv-Āgastyasya
 vartamāne tathādhvane
 Na vavarṣa Sahasrāxas,
 tadā Bharatasattama
 tatah karmāntare rājann
 Āgastyasya mahātmanah
 kathēyam abhinirvṛttā
 muninām bhāvitātmanām:
 Āgastyo yajamāno 'sāu
 dadāty-annām vimatsarah
 na ca varṣati Parjanyah
 katham annam bhaviṣyati.

o: For thus great sacrifices were made, but when such an offering was likewise undertaken by Āgastya, Indra did not rain. Thereupon during the sacrificial act this conversation took place between the holy monks: this A. who offers a sacrifice, gives food generously, still Parjanya raineth not, how then can there be food.

The absence of rain, as we well know, causes the great and constantly recurring famine in India even now.

¹⁾ In the last place P. is the 13th, although in the same place it is said that there are 12 Āditya's.

4. Varuna.

Varuna from var, to surround, means in all probability originally the heavenly sea of light which surrounds all things; Varuna is especially to be understood as referring to the light of the night, whilst Mittra, with whom Varuna is often combined, means the light of day. Such expressions as puttro Aditer and sitaprabhas may thus be explained.

Tato vāidūryavarnabho
bhāsayan sarvato dīcāh
yādoganavṛtah cṛimān
ājagāma Jaleçvarah III,¹⁶⁶⁸.

o: Therupon having the lazur stone's shining blue colour and surrounded by a host of aquatic animals, lighting up the heavens on all sides, the glorious lord of the waters appeared.

Puttro 'diter mahābhāgo
Varuno vāi sitaprabhah IX,³⁸⁴¹.

o: Aditi's son, the happy, Varuna with the white radiance.

And when Varuna and Mittra are combined, they seem to denote the highest radiance and glory.

bhrātus putrān pradāsyāmi
Mittra-Varunayos samān I,⁴²⁶⁰. XIII,⁷⁶⁶⁶.
III,⁸⁷⁹⁷.

o: I will give my brother children who resemble Mittra and Varuna.

But in the Mahābhārata Varnna appears only as the God of the ocean, lakes and water courses under the following names: A pāmpati (V,⁸⁵²⁷. IX,⁷⁴²³), Jaleçvara (XIII,⁷²⁴⁵. VII,⁸¹⁹⁴), Jalādhipa (XIII,⁷²⁶²),

Vāripa (XIII,7259), Udakapati (V,3531), Nadipati (IX,2755), sarvāśām saritām pati (IX,2734), Yāda-sām bhartr̥ (III,1670). As Lord of the waters he also rules over the Asura's. (XII,4499.) And according to IX,2733 he was unanimously appointed by the gods to this supremacy at the beginning of the Kṛtayuga.

His realm lies in the west (XIII,4666) and is rich and happy.

Pasyōdakapateh sthānam
sarvato bhadram ṛddhimat V,3531.

and the ocean is his dwelling, sāgaro Varuṇālayo (V,5603. I,1210. IX,2734). In III,12079 follow. I,1207 follow. the ocean is described with its contents: nāga's, monsters, amṛta, vadava, precious stones etc. In XII, the saltiness of the sea is explained. In V,3563 (cfr. 3533) there is mention of an egg deposited in the sea from which at the end of the world flames will burst forth and burn up the whole of the three worlds, triloka.

His city, pura, (XIII,7245) the most beautiful in the world, shines with many palaces, with Apsaras'es and divine pleasures.

His palace, bhavana, is entirely of gold (V,3535), and there he has a sunshade, chattra, from which cooling waters drip (V,3544).

Varuṇa has (II,353 follow.) an incomparably resplendent assembly-hall, sabhā, with walls and gates. It was built by Viçvakarman in the midst of the waters, and it is furnished with divine trees which consist of pearls and produce fruit and flowers of all colours. Bushes with lovely singing birds are there to be found. In this hall Varuṇa sits with his wife, surrounded by Nāga's, Dāitya's, Dānava's and many other beings.

In III,¹⁶⁹¹ Varuṇa is described as being dark blue like the cloud, jaladharaçyāma.

His wife's name is Siddhi (XII,¹¹⁰⁹⁵) or Gāuri¹ (XIII,⁶⁷⁵¹, ⁷⁶³⁷) or Vāruṇī² (II,⁵⁵⁸).

His son, Puṣkara (V,³⁵³³, is married to Soma's daughter Jyotsnākālī, and the connection between Varuṇa and Soma is in IX,²⁷³⁵ expressed thus:

Samudro 'yam tava vaçe
bhaviṣyati nadipatih,
Somena sārdhañ ca tava
hāniyṛddhī bhaviṣyataḥ.

o: This sea, lord of the rivers, will submit to thee, and as well as for Soma will there also for thee be flow and ebb.

His minister, mantrin, is called Sunābha (II,³⁸⁰).

Like Yama, Varuṇa has a noose, he is pāçavat, (VI,³¹³⁶), dharmapāçadhabra (II,³⁶⁹). See further XII,⁸³⁰¹, ⁸³²³, ⁸⁵⁵⁴. III,¹⁶⁹⁸.

And he has a trumpet, čāṅkha, which Viçvakarman skilfully had fashioned from a thousand goldecoins (II,¹⁹²²).

The Deeds of Varuṇa.

Soma deemed the brāhmaṇa Utathya to be a suitable husband for his exceedingly beautiful daughter, and in the course of time Soma's father Atri, invited Utathya to his house, and presented him with the girl. But

¹ The wife of Ćiva is also called Gāuri.

² Roy understands Vāruṇī here as the queen of Varuṇa. But according to Rāmāyaṇa I,⁴⁵, 86 (Bombay Edition) Varuṇī is Varuṇasya kanyā, Varuṇa's daughter.

it became known that the handsome Varuṇa had long desired her and coming one fine day to the forest where Utathya lived he stole her after she had gone into the water to bathe, and he brought her home to his own palace and amused himself with her there. But when Utathva heard of this he said to Nārada: go to Varuṇa and say that he must give me back my wife. Nārada went, but Varuṇa refused to comply with his request. Then Utathya became inflamed with rage, and on the strength of the number of his sacrifices, he drank up all the waters (cfr. Agastya III,⁸⁷⁹⁷). Then Varuṇa became faint-hearted and his relatives and friends likewise. Still he would not restore the wife of Utathya. Then Utathya commanded the Earth: let there be land where before there where 600,000 lakes, and the earth became arid there. And to the rivers he said: o river disappear in the desert. When thus the region had become waste, Varuṇa took at last Utathya's wife with him and delivered her to Nārada. And when Utathya received his wife he was again happy, and released the world and Varuṇa from their grief (XIII,⁷²⁴⁰ follow.).

5. Viṣṇu.

If we abide by the elder part of the myth of Viṣṇu, and as far as possible leave all that respecting Kṛṣṇa out of the question, the latter clearly showing itself to be a newer addition or retouching of the subject, we shall find that, after Viṣṇu the names Nārāyaṇa and Hari are those which most frequently occur in the Mahābhārata. When he sometimes is also called Devadeva, the God of the gods, this is only an appellation through which his worshippers wish to increase

his reputation. Respecting his many other names see below.

He is one of the Āditya's. In V,³⁵⁰³ we read:

Ādityānām hi sarveśām
Viṣṇur ekah sanātanah
ajayaç cāvyayaç cāiva
cāçvatah prabhur īçvarah.

o: For of all the Āditya's Viṣṇu alone is enduring, unconquerable and imperishable, the everlasting and mighty lord.

And he was the youngest of them (I,²⁶⁰⁰). In Rig-veda Viṣṇu is often mentioned together with Indra, and in the Mahābhārata V,³⁷⁵⁹. III,⁴⁸⁹ he is called Vāsava's (Indra's) younger brother Vāsavāvaraṇa.

His dwelling is on the top of Mount Mandara (V,²⁸⁹, cfr. I,¹¹¹² and the churning of the ocean) to the east of Meru (III,¹¹⁸⁶⁰) and to the north of Milk-Sea (VI,⁵⁰⁰).

Brahmañah sadanād ūrdhvam
tad Viṣṇoh paramam padam
çuddham sanātanam jyotih
Parambrahmēti yam viduh (III,¹⁵⁴⁸, cfr. XI,⁸⁵⁸).

o: Higher than Brahmā's seat is that Viṣṇu's highest place, the pure, the everlasting light which they call Parambrahma.

Na tatra vipra gacchanti
puruṣā viṣayātmakāḥ
dambhalobhamahākrodhā-
mohadrohair abhidrutāḥ,
nirmamā nirahaṅkārā
nirdvandvāḥ saṁyatendriyāḥ

dhyānayogaparāç cāiva
tatra gacchanti mānavāh (III,₁₅₄₈₃).

o: There they who are ensnared by sensual things come not (neither) they who are governed by deceit, covetousness, anger, stupidity and violence. But thither go they who are unselfish, without egotism, without doubt, with controlled senses, they who are absorbed in contemplation and devotion.

Even Brahmarshi's and Maharsi's come not there, but only Yati's, that is to say, such as have mastered their passions (III,₁₁₈₆₁₋₆₃).

His person. He has Lotus eyes, padmalocana (I,₁₁₁₇). According to III,₁₅₉₃₃. XIII,₆₈₆₄. 6891 he has four arms, he is caturbhuja. On his breast he has a mark, çrivatsa (III,₁₀₉₆) therefore he is called çrivatsavaxas (III,₇₀₁₃) salaxanoraska (MBh. Calc. vol. 3 p. 833 at the top) and çrivatsāñka (I,₂₅₀₇. VI,₂₉₉₃. XIII,₆₈₀₈). He received this mark, when the great sage Bharadvājā threw water on him because he disturbed him while at prayer. On his breast he wears the divine jewel Kāustubha (I,₁₁₄₇. VI,₂₉₉₃) which came forth from the churning of the ocean (see above). A lotus sprang from his navel when he lay in contemplation, and in that Brahmā with the four faces (III,₁₅₈₂₀) appeared. Therefore Viṣṇu is often called Padmanābha, having a lotus navel (I,₁₉₁₈, 2506. VI,₂₉₉₃. XIII,₆₈₇₀. 6988. According to Kālidāsa's Meghadūta 57 he has a blue foot. His raiment is yellow, pītvāsas (I,₂₅₀₆).

His couch or bed is the serpent Çeṣa or Ananta (I,₁₁₁₈), who holds the earth at Brahmā's command

(1,1581), and on which Viṣṇu rests in Yoga-sleep (III,13557. XII,13514); cfr. infra.

He has a golden chariot with 8 wheels, which is as quick as thought:

Xirodasya samudrasya
Tathāivottarataḥ prabhuh
Harir vasati Vāikunṭhah
çakate kanakāmaye.
Aṣṭacakraṁ hi tad yānam
bhūtayuktam manojavaṁ
agniva[r]ṇam etc. (VI,300).

o: And to the north of the Milky ocean dwells the lord Hari Vāikunṭha on a chariot of gold, eight wheels has his chariot, it is harnessed with demons, it is quick as thought and has the colour of fire.

His sign or standard is the bird Garuḍa (XIII,6820. I,1510); cfr. supra.

Viṣṇu's weapons are: first a çāñkha, a war trumpet, cfr. VII,9024, then a cakra, a discus called Sudarṣana (I,1178, 1186) and further a gadā a club (VI,2986. XIII,596), and he is therefore called çāñkhacakragadādhara; cakreṇa nihatā Dāityāḥ, with the cakra the Dāitya's are killed (I,1177, 1186. XIII,6015). Besides these he carries a bow called Çārṅga (VI,2937), after which he is named Çārṅgadhanurdhara (VI,2937). When Nārāyaṇa astra is spoken of in VII,9018, 9209 etc. and Vaiṣṇava astra in VII,1972, Viṣṇu's bow is probably meant.

Viṣṇu's wife is Laxmī who came forth during the churning of the ocean (I,1146). She is also called Çrī,

and is the Goddess of Fortune and Beauty. In XII,⁸¹⁵⁵ is said: They call me Bhūti, Laxmi, Crī, thus also in 8354; likewise Padmā in 8353, wise men call her Duhsahā, difficult to bear. In XIII,⁵⁰⁷ follow people with whom Crī dwells are spoken of

Nāiva devo na gandharvo
nāsuro na ca rāxasah
yo mām eko visahitum
çaktah kaçcit purandara (XII,⁸¹⁶⁴).

o: Neither is there any god whatsoever, or gandharva to be found, or asura, or rāxasa, not one who is able to bear me, o Purandara.

In XIII,³⁸⁶¹ it says:

Adhruvā capalā ca tvam
sāmānyā bahubhih saha.

o: Inconstant and capricious art thou and associatest with many.

According to XII,²²⁵² a lotus sprang from Viśnu's forehead, and out of that came Crī who became one of the wives of Dharma o: Yama (I,²⁵⁷⁹).

Observe a conversation between Crī and Çakra in XII,⁸³³⁵ follow.

Viśnu's names. Viśnu has like Çiva many names. In XIII,⁶⁹⁸⁹ we read:

Jagatprabhūm Devadevam
anantam puruṣottamam
stuvan nāma sahasreṇa
puruṣah satatotthitah... bhavet.

o: To praise with a thousand names the Ruler of the world, the God of gods the infinite highest being one must always be ready.

And in XIII,₆₉₄₉ follow. his thousand names are enumerated. An Indian explanation of some of these we have in V,₂₅₆₀ follow. XII,₁₃₁₃₁, but that we cannot rely upon it, may be seen at once from the interpretation that is given of the word Viśnu which is derived from the root *vṛh*, to grow, from which we have *vṛhat*, great. It is said there namely:

Vṛhatvād Viśnur ucyate

o: on account of his greatness he is called Viśnu.

An equally fantastic explanation of the predicate *sanātana* is to be found in XII,₇₆₃₀. Monier Williams translates the word Viśnu by all pervading, as he thinks it comes from *viṣ* or *viç*, to pervade. Grassmann is of the same opinion. Lassen, on the contrary, solves it *vi-snu* from *vi*, tueri.

Whether all these names may be classed under certain definite headings, I cannot say, I will leave it to others to make the attempt. But it appears to me, that when it already is the case with most of the god-forms in the Rigveda that they melt into one another and are destitute of any defined and limited character, then this must still more be the case regarding a divinity like Viśnu to whom a thousand names are ascribed. For if the names are to be *nāmāni gāunāni* (XIII,₆₉₄₈) that is to say, containing definite qualities, and the names are numberless, it is easily seen that the god-forms evaporate through the multiplicity of the names. Most of these, therefore, do not mean any real quality appertaining to the said god, but are merely bestowed upon him to increase his reputation. His followers have wished to prove his greatness by ascribing to him a

number of names, but 'have demonstrated too much and therefore proved nothing.

We must here in addition remark that Viṣṇu in the eyes of his worshippers assumes the character of Brahma, in the same way as Čiva does in the eyes of his followers. See XII,10030 follow. VI,1216 follow.

I can only discover two more prominent phases of Viṣṇu's character, viz. his *yoga*, *devotion*, and his power of salvation.

Yoga means union and is derived from *yuj* (*yuñj*) = the latin *jungere*, but it is difficult to find a corresponding expression for it when used in a religious sense about the amalgamation, fusion and oneness with the divinity which takes place during contemplation, devotion and resignation. The definition given in *Pātañjalaṁ Yogasūtram* is as follows: *yoga* cittavṛttinirodhas, o: suppression of the working of thought. B- & R. and Mittra translate it thus: *yoga* is the suppression of the functions of the thinking principle.

There are not a few places in the *Mahābhārata* where *Yoga* is treated of and Viṣṇu in connection with *yoga*. Thus in III,17120. XII,7129, 8769, 8661, 10240, 12163. 18518 etc. In III,18555 it says:

Ekāṁnave tathā loke
naṣṭe sthāvarajaṅgame
pranaṣṭeṣu ca bhūteṣu
sarveṣu Bharatarsabha
Prabhavaṁ lokakartāram
Viṣṇum çācvatam avyayaṁ
yam āhur munayah siddhāḥ
sarvaloka-maheçvaram

Susvāpa Bhagavān Viṣṇur
 apsu yogata eva sah
 nāgasya bhoge mahati
 Āśasyāmitatejasah,
 Lokakartā mahābhāga
 Bhagavān acyuto Harih
 nāgabhogena mahatā
 parirabhya mahim imām,
 Svapatas tasya devasya
 Padmam sūryasamaprabham
 nābhyaṁ vinihsṛtam divyam,
 tatrotpannah pitāmahah
 Sāxāl lokagurur Brahmā
 padme sūryasamaprabhe
 caturvedaç caturmūrtis
 tathāiva ca caturmukhah.

- o: When thus the world had become one ocean and all fixed and moveable things had been destroyed, and all beings had perished, then that great Viṣṇu slept on the water, he whom the blessed Muni's call the beginning, the creator of the world, the everlasting, imperishable Viṣṇu, the whole world's great lord, sunk in yoga (resting) on the serpent's, the glorious Āśa's coil, the exalted Viṣṇu slept, the creator of the world, the sublime Hari lay motionless, encircling this world with his great serpent coil. While the god slept a divine lotus sprang from his navel, this lotus shone like the sun, and in this sunlike lotus rose at once (the world's) grand-father and master Brahmā with the 4 Veda's, and having four shapes and 4 faces.

He is therefore called **Yogin** (VI,³⁹⁹². XII,¹¹⁰⁶⁷.
⁷⁶³⁶), **Mahāyogin** (XII,⁷⁶³⁰, 18540) and **Yogamāya**
(XIII,⁶⁸²³).

His upholding and salvation power shows itself in his incarnations (embodiments). In XII,¹³⁶⁶⁶ it says:

Jātā hiyam̄ vasumatī
bhārākrāntā tapasvinī,
Bahavo balinah pṛthvyām̄
Dāitya-Dānava-Rāxasāh
bhaviṣyanti, tapoyuktā
varān prāpsyanti cōttamān,
Avaçyam eva tāih sarvāi
varadānena darpitāih
bādhitavyāh suraganā
ṛṣayaç ca tapodhanāh,
Tatra nyāyyam idam̄ kartum̄
bhārāvatarāṇam̄ mayā
atha nānāsamudbhūtāir
vasudhāyam̄ yathākramam̄;
Nigraheṇa ca pāpānām̄
sādhūnām̄ pragraheṇa ca
iyam̄ tapasvinī satyā
dhārayisyati medini,
Mayā hy-eṣā hi dhriyati
pātālasthena bhoginā,
mayā dhṛtā dhārayati
jagad viçvam̄ carācaraṁ,
Tasmāt pṛthvyāh paritrāṇam̄
kariṣve sambhavam̄ gatah,
evam̄ sañcintayitvā tu
Bhagavān Madhusūdanah

Rūpāny-anekāny-aṣṭjat
 prādurbhāve bhavāya sah
 vārāham nārasimhañ ca
 vāmanam mānuṣyam tathā.

o: This earth has been overwhelmed by burdens and is suffering, many and strong will the Daitya's, Dānava's and Rāxasa's become on the earth, and applying themselves to penances they will receive very great rewards; by all these, who will be proud of that giving of gifts, it will be a matter of course that crowds of Sura's should be suppressed, and likewise sages rich in penitence; it is therefore only right that I should remove these burdens through and by the help of different beings who shall come into existence upon earth in succession; both by restraining the bad and by protecting the good shall this suffering and honest earth endure; by me in the shape of a serpent from the infernal regions shall it be upheld, and it (again) will support all creation, movable and immovable, therefore will I enter into existence and save the world; thinking thus the high Madhusūdana created some forms for the purpose of revealing himself, such as a boar, a man-lion, a dwarf and a man.

I have only found one place which seems to confirm the current tradition of Brahmā as Creator, of Viṣṇu as Upholder and of Civa as Destroyer, viz. III,15824, which reads as follows:

Sṛjati Brahmadūrtis tu,
 raxate pāruṣī tanuh.

Rāudribhāvena çamayet,
tisro 'vasthāh Prajāpateh.

- o: In the form of Brahmā he creates,
in the form of Puruṣa he preserves
in the form of Rudra he destroys
(these are) Prajāpati's three functions.

Of Viṣṇu's Avatāra's (descents) i. e. incarnations (embodiments) which in Sanskrit literature occur in different numbers, we mention the following treated of in the Mahābhārata.

1. As a Dwarf, vāmana, or Viṣṇu's three strides. In III,¹⁵⁸³⁸ we read the following story¹⁾:

Evaṁ nihatya Bhagavān
Dāityendram ripughātinam
bhūyo 'nyah puṇḍarīkāxah
prabhur lokahitāya ca
Kaçyapasyātmajah cṛimān
Adityā garbhadhāritah,
pūrnे varṣasahasres tu
prasūtā garbham uttamam,
Durdināmbhodasadṛço
diptāxo Vāmanākṛtiḥ
dandī kamandaludharah
cṛivatsorasi bhūṣitah,
Jāṭī yajñopavītī ca
Bhagavān bālarūpadhṛk,
yajñavāṭam gatah cṛimān
Dānavendrasya vāi tada

¹ The germs of this and the following incarnation are already to be found in the Rigveda, see Macdonell in the Journal of the R. A. Soc. 1895 p. 165.

Vṛhaspati-sahāyo 'sāu
 praviṣṭo Valino makhe,
 tam dṛṣṭvā Vāmanatanum
 prahr̥sto Valir abravīt:
 Pr̥ṣṭo 'smi darçane vipra,
 brūhi tvam̄ kiṁ dadāni te;
 evam uktas tu Valinā
 Vāmanah pratyuvāca ha,
 Svastīty-uktvā Valim̄ devah
 smayamāno 'bhyabhāṣata:
 medinīm̄ Dānavapate
 dehi me vikramatrayam̄,
 Valir dadāu prasannātmā
 viprāyāmitatejase,
 tato divyādbhutatamam̄
 rūpaṁ vikramato Hareh
 Vikramāis tribhir axobhyo
 jahārācu sa medinīm̄
 dadāu Çakrāya ca mahīm̄
 Viṣṇur devah sanātanah,
 Eṣa te Vāmano nāma
 prādurbhāvah prakīrtitah.

o: Having thus slain the enemy-killer, the chief of the Dāitya's, the lotus-eyed lord, happily for the world, was again conceived as Kaçyapa's beautiful son in Aditi's womb, but when a thousand years had passed away she bore the most superne foster who was like the cloud on a rainy day, had shining eyes, was in the shape of a dwarf, bore staff and a jar, and whose breast was ornamented with the ḡrīvatsa-mark, he had matted hair, and was of the height of a boy, he carried a sacrificial cord.

The glorious one went straight to the Dānava's place of sacrifice, accompanied by Vṛhaspati he stepped into the midst of the sacrificial congregation, seeing him in the shape of a dwarf Vali said glad: I am pleased to see thee Brāhmaṇa, what shall I give thee? Spoken to thus by Vali the dwarf answered, and after having said all hail, the god turned smilingly to Vali and said: o Dānava-prince, give me 3 feet of ground. Vali gladly gave the incomparable Brāhmaṇa (what he asked for). Thereupon at the same time Hari displaying his divine and most marvellous form firmly took the whole earth in 3 hasty strides, and the eternal Viṣṇu gave it to Cakra (Indra). This is the famous revelation, called the Dwarf's, that has been told thee.

This story is referred to in V.²⁹⁶ where it says:

Ücuç ca sarvadeveçam
Viṣṇum Vṛtrabhayārditāḥ
trayo lokās tvayā krāntās
tribir vikramāñaih purā,

and in III,¹³⁵⁰¹:

Devānām mānuṣānān ca
sarvabhūtasukhāvahah,
tribhir vikramāñair deva
trayo lokās tvayā hṛtāḥ.

He is therefore also named Trivikrama (XIII,⁶⁸⁹², 7742).

2. As a Boar, varāha. In III,¹⁵⁸²⁶ we read as follows:

Jalena samanuprāpte
sarvataḥ pṛthivītale

tadā cāikarnave tasminn
 ekākāce prabhuç caran
 Niçayām iva khadyotah
 prāvṛtkale samantatah
 pratiṣṭhānāya pṛthivīm
 mārgamāṇas tadābhavat,
 Jale nimagnām gām drṣtvā
 cōddharitum manasēcchati
 kin nu rūpam aham kṛtvā
 salilād uddhare mahīm
 Evam sañcintya manasā
 drṣtvā divyena caxuṣā
 jalakrīḍābhīrucitam
 varāham rūpam asmarat,
 Kṛtvā varāhavapuṣam
 vāñmayam vedasammitam
 daçayojanavistīnam
 āyatam çatayojanam
 Mahāparvatavarṣmābham
 tīxṇadamstrām pradīptimat
 mahāmeghāughanirghosam
 nilajīmūtasannibham
 Bhūtvā yajñavarāho vāi
 apah samprāviçat prabhuh,
 damṣṭrenāikenā cōddhṛtya
 sve sthāne nyaviçan mahīm

- o: When all the surface of the earth was flooded with water then the Lord, as he wandered about in this entire sea and in this air, like a firefly in the night in the rainy season, sought everywhere (for a place) to fix the earth upon, and when he saw the earth under water and secretly wished to save it, (the

said to himself:) what shape shall I assume to save the earth from the waters, as he thus turned the matter over in his mind and saw with his divine eyes, he thought of the shape of a boar which animal loves to play in the water, and when he had given himself a boar's body that could speak and which agreed with the traditions of the Veda's, ten yojana's broad and a hundred yojana's long, resembling a great mountain in shape, shining with sharp tusks, thundering like a mass of clouds, and resembling a dark cloud, then the Lord descended like an offering-boar into the water, drew the earth up with one of his tusks and set it back in its place.

This is often referred to, f. i. I,¹²¹⁶. III,¹⁰⁹²⁷, 10959. XII,⁷⁶¹⁷, 7633. In XIII.⁶⁰¹⁶ it is said that he, in the form of a boar, slew Hiranyāxa

Vārāham rūpam āsthāya
Hiranyāxo nipātitah.

3. As Man-lion, nr- and narasimha. See III,¹⁵⁸³³:

Punar eva mahābāhur
apūrvam tanum ācritah,
narasya kṛtvārdhatanum
simhasyārdhatanum prabhuh
Dāityendrasya sabhām gatvā (gatah?)
pāṇīm saṁsprṣya pāṇinā
Dāityānām ādipuruṣah
surārir Ditinandanah
Drṣṭvā cāpūrvavapuṣam
krodhāt saṁraktalocanah
çūlodyatakarah sravī
Hiranyakācipus tada

Meghastanitanirghoṣo
 nīlābracayasanibhah
 devārir Ditijo viro
 Nṛsimham samupādravat,
 Samupetya tatas tīxṇāir
 mṛgendreṇa baliyasā
 nārasimhena vapusā
 dāritah karajāir bhṛgam. (Cfr. XII, 13210.)

- ο: On another occasion the strong-armed one assumed a hitherto unknown shape; after having formed the one half of his body like a man and the other half like a lion the Lord went to the chief of the Dāitya's assemblage, and when the chief of the Dāitya's, the foe of the Sura's, and the son of Diti, Hiranyakāciṣṭu had rubbed one hand against the other, and his eyes met a hitherto unknown body he ran with eyes fired with anger, with a trident in his upraised hand and wearing a wreath, rumbling like a thunder cloud and resembling a collection of dark blue clouds, he the enemy of the gods, Diti's son, the hero, ran towards the Man-lion, and when they then collided he was torn to pieces by the sharp claws of the powerful king of beasts in the shape of a man-lion.

4. As a Horse's Head, hayaçiras. See XII, 13478.

... atha tāu Dānavaçresthāu
 Vedān grhya sanātanān
 rasām vivicatus tūrṇām
 udakpūrve mahodadhāu,
 tato hrteṣu Vedeṣu
 Brahmā kaçmalam āviçat,

tato vacanam İçānam
 prāha Vedair vinākṛtah:
Brahmōvāca: Vedā me paramām caxur
 Vedā me paramām balām
 Vedā me paramām dhāma
 Vedā me Brahma cōttarmaṁ,
 Mama Vedā hṛtāḥ sarve
 Dānavābhyām balārditah,
 andhakārā hi me lokā
 jātā Vedāir vinākṛtah,
 Vedān ṣte hi kiṁ kuryām,
 lokānām ṣṭṣṭim uttamām,
 aho vata mahad dubkham
 Vedanāçanajām mama
 Prāptam dunoti hṛdayām
 tīvraṁ, çokaparāyaṇām,
 ko hi çokārṇave magnaṁ
 mām ito 'dyā samuddharet
 Vedāṁs tāmç cānayen naṣṭān
 kasya cāham priyo bhave,
 ity-evam bhāṣamānasya
 brahmaṇo nṛpasattama
 Hares stotrārtham udbhūtā
 buddhir buddhimatām vara,
 tato jagāu param japyām
 prāñjalipragrahah prabhuh:
Brahmōvāca: [Om] namas te Brahmahṛdaya
 namas te mama pūrvaja
 lokādya bhuvanaçṛṣṭha — —
 Te me Vedā hṛtāç caxur
 andho jāto 'smi jāgrhi,
 dadasva caxūmşı mama

priyo 'ham te priyo 'si me,
 Evam̄ stutah sa Bhagavān
 puruṣah sarvatomukhah
 jahāu nindrām atha, tadā
 vedakāryārtham udyatah
 Āīcvaryena prayogena
 dvitīyān tanum āsthitah,
 sunāsikena kāyena
 bhūtvā candraprabhas tadā
 Kṛtvā hayaçirah çubhrām
 Vedānām ālayah prabhuh,
 Etad dhayaçirah kṛtvā
 nānāmūrtibhir āvṛtam
 antardadhāu sa viçveço
 viveça ca rasām̄ prabhuh ---
 Etasmim antare rājan
 devo hayaçirodharah
 jagrāha Vedān akhilān
 rasatalagato Harih
 Prādāc ca Brahmane bhūyas,
 tatah svām̄ prakṛtim gatah
 sthāpayitvā hayaçira
 udakpūrve mahodadhāu...
 Atha yudham̄ samabhavat
 taylor Nārāyaṇasya vāi,
 rajastamoviṣṭatanū
 tāv ubhāu Madhu-Kāitabhāu
 Brahmano 'pacitīm kurvan
 jaghāna Madhusūdanah.

o: Thereupon those two most exalted among the Dānava's took the eternal Veda's and stepped quickly into the water in the north-east sea; when

thus the Veda's were stolen sorrow took possession of Brahmā, and robbed of the Veda's he spoke as follows to Içāna (Viṣṇu): The Veda's are my best eyes, the Veda's are my best strength, the Veda's are my best abode, the Veda's are for me the best Brahma, all my Veda's are stolen from me by the two Dānava's, my strength is gone, the worlds have become dark to me without the Veda's, (without) the Veda's which are the best creation in the world, certainly great anguish which arises from the loss of the Veda's torments my heart, a sharp (pain) full of sorrow; who will save me who is plunged in a sea of sorrow, and bring the lost Veda's back again and to whom am I endeared; while Brahmā spoke thus, o most exalted of princes, it occurred to him that he had better extol Hari, and trying with folded hands to win his favour, the Lord uttered the following prayer. Praise be to thee, o thou heart of Brahmā, honour to thee, who art born before me, o thou who art the first born of the world, the best of existence... those my Veda's which are my eyes, are stolen, I have become blind. wake up, give me my eyes, I am dear to thee, and thou art dear to me; being thus praised that high being with faces on all sides awoke, and in order to regain the Veda's he, using power and exertion, assumed another form; after having obtained a body with a handsome nose, he shone like the moon, and when he had fashioned himself a shining horse's head then the Lord was the habitation of the Veda's... After having made himself this horse's head which was hidden in different shapes, the al-

mighty one disappeared and the Lord stepped into the water... In the meanwhile the god with the horse's head, yon Hari, who had gone down to the bottom of the sea, seized all the Veda's and restored them to Brahmā, thereupon he again assumed his proper shape after having deposited the horse's head in the north-east sea. — Thereupon a struggle took place between those two (Asura's) and Nārāyaṇa, and both of them, Madhu and Kātiabha, who had a body ensnared in passion and darkness, were killed by Madhusūdana in honour of Brahmā.

5. As Kṛṣṇa. In III,15848 it is said:

Asatāṁ nigrahārthāya
dharmasamrakṣanāya ca
avatīrṇo manusyānām
ajāyata Yadu-xaye,
Sa eṣa Bhagavān Viṣṇuh
Kṛṣṇēti parikīrtyate.

o: Te restrain evil people and to take care of dharma, descended to mankind, he was born in the family of the Yadu's; that high Viṣṇu is extolled under the name of Kṛṣṇa.

The details in the story of Kṛṣṇa must be looked for in the Harivamṣa and in the Bhāgavata-Purāna and other later works. The myth of Kṛṣṇa's hast at last overgrown the Viṣṇu-myth, in spite of Kṛṣṇa's divinity being early disputed, see Ciçupālavadhaparvan in the Mahābh. II,1418.

The Aćvāciras-incarnation and the Kṛṣṇa-incarnation, occurring in the Mahābhārata, do not belong

to the usual 10 Incarnations of Viśnu, and of these the Matsya-incarnation is in the MBh. referred to Brahmā, and the Kūrma-incarnation (I,¹¹²²) has no connection with Viśnu.

Viśnu's heroic Deeds.

Viśnu's incarnations and his exploits stand in close connection with one another. We first mention in a general sense that he wars with the Asura's either alone

Prāpnotv-amitaviryacrīr
adya Pārtho vasundharām
etām purā Viśnur iva
hatvā Dāitya-Dānavān VIII,³⁶⁹⁰.
III,⁵⁰¹⁸. V,²⁹⁹. VIII,²⁸⁶⁵.

o: Let the very mighty and glorious Pṛthā's son win the earth to-day like Viśnu of yore after having killed the Dāitya's and the Dānava's; or in connection with Indra (II,⁹³⁹), Viśnu going into the thunderbolt of Indra (XII,¹⁰¹²⁸, 10155). He is therefore called. Asurasūdana (V,²⁹⁹).

But individual Asura's killed by him are also named separately. We have already seen under his incarnations how he kills Vali (cfr. Meghadūta 57), Hiranyāxa, Hiranyakācipu, Madhu and Kātiabha (IX,²⁸⁵⁰). Furthermore Naraka is mentioned (III,¹⁰⁹¹⁰) who desired Indra's position (VII,⁷⁸⁷⁹), Maya, and (III,²⁷⁶⁰) Jambha, the great Bowman who disturbed the sacrifices.

B. Apsaras'es. Gandharva's. Cāraṇa's.

a. Apsaras'es are the gods' female dancers, clever in dancing and singing (II,394). They are described as being uncommonly beautiful, with lotus eyes, slender waists and swelling hips. By ravishing postures, roguish and sweet conversation they rob the spectator of thought and intellect. They deck heroes with wreaths and precious stones (VIII,2853, 4640). In heaven they serve Çakra.

Etāç cānyāç ca nanṛtus
 tatra tatra sahasraçah
 cittaprasādane yuktāh
 Siddhānām padmalocanāh
 Mahākañitaçaç ronyah
 kampamānaih payodharaih
 kaṭāxahāvamādhuryāiç
 cetobuddhimanoharaih. III,1786.

o: And these and others danced in thousands here and there, busied in winning the spectator's thought, having the lotus eyes of the Siddha's, full hips and buttocks, with trembling breasts, with roguishness and grace which stole thought, sense and mind.

In III,1805 Urvaçī is called *suçronī*. When she tried to tempt Arjuna, she is described as follows:

Nirgamya candrodayane
 vigādhe rajañimukhe
 prasthitā sā pṛthuçronī
 Pārthasya bhavanām prati
 Mṛdukuñcitadirghena
 kusumotkaradhāriṇā

keçahastena lalanā
 jagāmātha virājatī
 Bhrūxepālāpamādhuryāih
 kanṭyā sāumyata yāpi ca
 çacinaṁ vaktracandrena
 sā hvayantīva gacchatī
 Divyāṅgarāgāu sumukhāu
 divyacandanarūṣitāu
 gacchantyā hāravikacāu
 stanāu tasyā vavalgatuh,
 Stanodvahanasamxobhān
 namyamānā pade pade
 tribalidāmacitreṇa
 madhyenātīvā çobhinā
 Adhobhūdharavistīrṇam
 nitambonnata pīvaraṁ
 manmathāyatanaṁ çubhraṁ
 rasanādāmabhūṣitam
 Rśinām api divyānām
 manovyāghātakāraṇām
 sūxmaastradharam reje
 jaghanām niravadyavat
 Gūḍhagulphadharāu pādāu
 tāmrāyatatalāṅguli
 kūrmaprsthonnatāu cāpi
 çobhete kiñkiñkināu
 Sīdhupānena cālpena
 tuṣṭātha madanena ca
 vilāsanāiç ca vividhāih
 prexanīyatarābhavat,
 Siddha-Cāraṇa-Gandharvāih
 sā prayātā vilāsinī

bahvāçcarye 'pi vāi Svarge
 darçanīyatamākṛtih
 Susūxmenottariyena
 meghavarṇena rājatā
 tanur abhrāvṛtā vyomni
 candralekhēva gacchatī — — III,₁₈₂₁.

In IX,₁₂₈₂₆ it is said:

Dṛṣṭvāpsarasam āyāntim
 Ghṛtācīm prthulocanām.

and in III,₃₀₄₃:

(Bāmi) mām upastāsyati vyaktam
 divi Çakram ivāpsarāh.

In V,₃₈₄₁ a class of Apsaras'es is named called Vi-
 dyutprabhā, 10 in number.

In II,₃₉₂ we find the following names of Apsaras'es:

Miçrakeçī	Pramlocā
Rambhā	Urvaçī
Citresenā	Irā
Çusismitā	Vargā
Cārunetrā	Sāurabheyī
Ghṛtācī	Samici
Menakā	Vudvudī
Puñjikasthalā	Latā
Viçvācī	
Sahajanyā	

18

In III,₁₇₈₄:

Ghṛtācī	Pūrvacittī
Menakā	Svayamprabhā
Rambhā	Urvaçī

Miçrakeçī	Prajāgarā
Dañḍagāuri	Cittrasenā
Varūthini	Cittralekhā
Gopāli	Sahā
Sahajanyā	Madhurasvanā
Kumbhayoni	

17

and in XIII,¹⁴²⁴:

Urvarā	Śukeçī
Miçrakeçī	Sumukhī
Rambhā	Hāsinī
Urvaçī	Prabhā
Alambusā	Vidyutā
Ghṛtāci	Prathamī
Mitrā	Dāntā
Citrāngadā	Vidyotā
Ruci	Rati
Manoharā	

19

Of these names 4 occur in all 3 lists, 2 in 2 lists:

Miçrakeçī	Menakā
Rambhā	Sahajanyā
Ghṛtāci	
Urvaçī	

It is difficult to find in these names, at least as far as most of them are concerned, anything that particularly characterises an Apsaras.

b. Gandhvara's are the musicians of heaven. They play on vīṇā's (IX,505) and sing songs to the most beautiful melodies.

Vīnāsu vādyamānāsu
 Gandharvāih Çakranandana
 divye manorame geye
 pravṛtte prthulocana
 Sarvāpsarahsu mukhyāsu
 pranṛttāsu Kurūdvaha
 tvām kilānimishā Pārtha
 mām ekām tatra dṛṣṭavān. III,^{1843.}

- o: While the vīnā's were struck by the Gandharva's.
 o Çakra's son, and while divine and ravishing songs
 were sung, o thou great-eyed, and while all the
 principal Apsaras'es danced, o Kuru-son, you gazed
 on me alone.

A vādayat tatra vīnām
 madhye Viçvāvasuh svayam. XII,^{969.}

- o: Viçvāvasu (the great Gandharva) struck the vīnā
 himself in their midst.

Tatra sma gāthā gāyanti
 sāmnā paramavalgunā
 Gandharvās Tumburu-çreśṭhāḥ
 kuçalā gitasāmasu. III,^{1783.}

- o: Gandharva's with Tumburu at their head, skilful in
 song and melody, sing songs there to the most
 beautiful tunes.

The Gandharva's are said to reside near the lake
 Mānasa (II,¹⁰⁴²) and on Mount Niṣadha.

To the Gandharva's belong also the Kinnara's and
 other Nara's (II,³⁹⁶).

c. Cāraṇa's are wandering Minstrels (Bards,
 Troubadours). They admire and sing the praise of heroes.

Maṅgalāih stutibhiç cāpi
 vijayapratisamhitāih
 Cāraṇāih stūyamānāu tāu
 jagmataḥ parayaā mudā I,7655.

- o: Under auspicious hymns of praise that proclaimed victory, extolled by the Cārana's, the two set forth with great joy.

The Cārana's are especially named in connection with the Siddha's (III,1756. VII,2817, 5692, 7188).

C. The Aćvin's.

The two divine Aćvin's, tridaçāćvināu, (III,10345) Nāsatya and Dasra by name (XIII,7095, 7583) who are distinguished by their personal beauty () are the heavenly physicians who understand to restore youth and beauty to men.

Āvām devabhiṣagvarāu
 yuvānam rūpasampannam
 kariṣyāvah patin tava III,10356.

- o: We are the two excellent divine physicians, we will make your husband young and beantiful.

In XII,10215 they are called bhisajāu varāu, the two excellent physicians.

According to I,2589 they are the offspring of Tvāṣṭri and Savitar and belong to the Guhyaka's, but in XIII,4126 they are said to have arisen from the tears of Agni, and in XII,7583. XIII,7095 they are named as being the sons of Mārtanda and said to have come from (his wife's) Sañjñā's nose.

Indra would not acknowledge their divinity and

their right to the Soma-offer, as by birth they were Cūdra's (XII,7590), but he was compelled to do so by Cyavana who had received perpetual youth from them (III,10871. XIII,7307. III,10845). See below.

The Deeds of the Aćvin's.

In III,10845 we read the following tale about the Aćvin's:

Kasyacit tv-atha kālasya
 tridaçāv Aćvināu nṛpa
 kṛtābhīṣekām vivṛtām
 Sukanyām tām apaçyatām.
 Tām dṛṣṭvā darçanīyāñgim
 devarājasutām iva
 ūcatuh samabhidrutyā
 Nāsatyāv Aćvināv idam :
 Kasya tvam asi vāmoru
 vane 'smin kim karosi ca
 icchāva bhadre jñātum tvām
 tattvam ākhyāhi çobhane.
 Tatah Sukanyā savridā
 tāv uvāca surottamāu:
 Çaryātitanayām vittām
 bhāryām mām Cyavanasya ca.
 Athāćvināu prahasyāitām
 abrūtām punar eva tu:
 kathām tvam asi kalyāñi
 pitrā dattā gatādhvane
 Bhrājase 'smin vane bhīru
 vidyut sāudāminī yathā
 na deveşv-api tulyām hi
 tvayāpaçyāva bhāvini,

Anābharaṇasampannā
 paramāmbaravarjītā
 çobhayasy-adhikām bhadre
 vanam apy-analañkṛtā
 Sarvābharaṇasampannā
 paramāmbaradhārinī
 çobhase tv-anavadyāñgi
 na tv-evam malapañkini,
 Kasmād evamvidhā bhūtvā
 jarājarajaritam patim
 tvam upāsse ha kalyāni
 kāmabhoga vahiṣkṛtam
 Asamarthaṁ paritrāṇe
 poṣane ca cucismite,
 sā tvam Cyavanam utṣṭrya
 varayavāikam āvayoh
 Patyarthaṁ devagarbhābhe
 mā vṛthā yāuvanam kṛthāh,
 evam uktā Sukanyāpi
 surāu tāv idam abravīt:
 Ratāham Cyavane patyāu
 māivam mām paryacañkithāḥ;
 tāv abrūtām panas tv-enām:
 āvām devabhiṣagvarāu
 Yuvānam rūpasampannam
 kariṣyāvah patim tava,
 tatas tasyāvāyoç cāiva
 vṛnoṣvānyatamam patim.
 Etena samayenāinam
 āmantraya patim cubhe;
 sā taylor vacanād rājann
 upasañgamya Bhārgavam

Uvāca vākyam̄ yat tābhyaṁ
 uktam̄ Bhṛgu-sutam̄ prati,
 'tac chrutvā Cyavano bhāryam̄
 uvāca: kriyatām̄ iti.
 Bhartrā sā samanujñātā
 kriyatām̄ ity-athābravīt;
 çrutvā tadāçvināu vākyam̄
 tat tasyāh kriyatām̄ iti
 Ěcatū rājaputrīm̄ tām̄:
 patis tava viçatv-apah;
 tato 'mbhaç Cyaranah çighram̄
 rūpārthī praviveça ha.
 Açvināv api tad rājan
 sarah prāviçatām̄ tadā,
 tato muhūrtād uttīrnāh
 sarve te saratas tadā
 Divyarūpadharāh sarve
 yuvāno mrṣṭakunḍalāh
 tulyaveçadharāç cāiva
 manasah prītivardhanāh
 Te 'bruwan sahitāh sarve:
 vṛṇīṣvānyatamām̄ çubhe
 asmākam̄ ipsitam̄ bhadre
 patitve varavarṇini
 Yatra vāpy-abhikāmāsi
 tam̄ vṛṇīṣva suçobhane,
 sā samīkya tu tān sarvāṁs
 tulyarūpadharān sthitān
 Niçcitya manasā buddhyā
 devī vavre svakam̄ patim̄,
 labdhvā tu Cyavano bhāryam̄
 vayo rūpañ ca vāñchitam̄

Hṛsto 'bravīn mabātejās
 tāu Nāsatyāv idam vacah:
 yathāham rūpasampanno
 vayasā ca sāmaanvitah
 Kṛto bhavadhyām vriddhah san
 bhāryān ca prāptavān imām
 tasmād yuvām karisyāmi
 prītyāham somapitināu
 Miṣato ḍevarājasya,
 satyam etad bravīmi vām;
 tac chrutvā hṛṣṭamanasāu
 divām tāu pratijagmatuh,
 Cyavanaç ca Sukanyā ca
 surāv iva vijahratuh.

o: 'Once on a time, O king, those celestials, namely, the twin Aćwins happened to behold Sukanyā, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Aćwins neared her, and addressed her, saying, — O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this, — do thou therefore tell us. — Thereupon she replied bashfully unto those foremost of celestials, — Know me as Saryāti's daughter, and Chyavana's wife. — Thereat the Aćwins again spake unto her, smiling, — What for, O fortunate one, hath thy father bestowed thee on a person who is verging on death? Surely, O timid girl, thou shinest in this wood like lightning. Not in the regions of the celestials themselves, O girl, have our

eyes lighted on thy like. O damsel, unadorned and without gay robes as thou art, thou beautifiest this wood exceedingly. Still, O thou of faultless limbs, thou canst not look so beautiful, when (as at present) thou art soiled with mud and dirt, as thou couldst, if decked with every ornament and wearing gorgeous apparel. Why, O excellent wench, in such plight servest thou a decrepit old husband, and one that has become incapable of realising pleasure and also of maintaining thee, O thou of luminous smiles? O divinely beautiful damsel, do thou, forsaking Chyavana, accept one of us for husband. It behoveth thee not to spend thy youth fruitlessly. —

„Thus addressed, Sukanyā answered the celestials, saying, — I am devoted to my husband, Chyavana: do ye not entertain any doubts (regarding my fidelity). — Thereupon they again spake unto her, — We two are the celestial physicians of note. We will make thy lord young and graceful. Do thou then select one of us — viz, ourselves and thy husband — thy partner. Promising this, do thou, O auspicious one, bring hither thy husband. — O king, agreeably to their words, she went to Bhrigu's son, and communicated to him what the two celestials had said. Hearing her message, Chyavana said unto his wife, — Do thou so. — Having received the permission of her lord (she returned to the celestials) and said, — Do ye so. — Then hearing her words, viz, — Do ye so, — they spake unto the king's daughter, — Let thy husband enter into water. — Thereat Chyavana, desirous of obtaining beauty, quickly entered into water. The twin Açwins

also, O king, sank into the sheet of water. And the next moment they all came out of the tank in surpassingly beautiful forms, and young, and wearing burnished ear-rings. And all possessed of the same appearance, pleasing to behold, addressed her, saying — O fortunate one, do thou choose one of us for spouse. And, O beauteos one, do thou select him for lord who may please thy fancy. — Finding, however, all of them of the same likeness, she deliberated; and at last ascertaining the identity of her husband, even selected him.

„Having obtained coveted beauty and also his wife, Chyavana, of exceeding energy, well pleased, spake these words unto the nose-born celestials, — Since at your hands, an old man, I have obtained youth, and beauty, and also this wife of mine, I will, well-pleased, make you quaffers of the Soma juice in the presence of the lord of celestials himself. This I tell you truly. — Hearing this, highly delighted, the twins ascended to heaven; and Chyavana and Sukanyā began to pass their days happily, even like celestials.” (Roy.)

D. The Lokapāla's.

As Lokapāla's ०: Guardians of the world, 4 are named in III, २१४, cfr. २१२, २१५ follow. (Manu, V, ९६ has 8).

Evam ukte Nāiṣadhenā
Maghavān abhyabhāṣata:
Amarān vāi nibodhāsmān
Damayantyartham āgatān,
Aham Indro 'yam Agniç ca

tathāivāyam Apām patih
 çarirāntakaro nṛnām,
 Yamo 'yam api pārthiva,
 Tvam vāi samāgatān asmān
 Damayantyāi nivedaya:
 Lokapālā Mahendrādyāh
 sabhām yānti didraxavah,
 prāptum icchanti devās tvām
 Çakro 'gnir Varuṇo Yamah.

o: When this was said by the Nāiśadha, Maghavat answered: know that we are immortals who have come for Damayantī's sake, I am Indra, and this is Agni, and this likewise is the lord of the waters; and this, o chief, is Yama who destroys men's bodies, let it be known to D. that we have come: the Guardians of the world, Mahendra and the others will come to the meeting desirous of seeing (thee), the gods wish to win thee, Çakra, Agni, Varuna (and) Yama.

But in III,¹⁶⁷⁰ Kuvera is inserted instead of Agni. In III,¹⁶¹⁷⁹ Rāvana, alluding to himself says that he is renowned in being known as the 5th Lokapāla, which proves that ordinarily there are only 4.

Concerning 1. Indra and 2. Varuna see above, about 3. Agni see below.

4. Yama.

This god's more frequently recurring names are besides Yama (XIII,³⁵⁰²) the following: Pitṛrāja (I,⁷⁰⁷⁷. XIII,⁴⁴⁹⁵. VIII,⁴⁶⁷⁴), Pitṛnām prabhu (XII,⁴⁴⁹⁵). Pitṛnām içvara (III,¹⁰⁶⁵⁸), Pitṛnām samāvartin (XII,⁷⁵⁵²), Pretarāja (III,¹¹⁸⁴⁹) and the like, further Vāivasvata (XII,⁴⁴⁹⁵. XIII,³⁵⁰⁰).

He is called Yama, it being he who keeps mankind in check:

Yamo yaçchati bhūtāni
sarvāny-evāviçesatah. XII,3446. III,16781.

o: Yama controls all beings without distinction.

Gatah sa bhagavān devah
prajāsaṁyamano Yamah. III,16813.

Pitṛrāja he is called because he rules in the kingdom of the dead, the pitṛ's or the ancestors, and

Vāivasvata as the son of Vivasvat, Vivasvatasuta, Vivasvata-tanaya o: son of the shining sun (III,16788). As son of the sun one would suppose that he would keep in the neighbourhood of the sun, but on the contrary

his Kingdom, it is true, is in the South, but under the earth (V,3779. VIII,2102. XIII,4661. III,1680, 11848). In V,3782 the South is called Yama's second door, cfr. first door at the beginning of the former chapter. His kingdom has many names: Yama-rāṣṭra (IX,750. VII,1447), -xaya (II,1427. XII,168, 11128), -sādana (I,1710, 1758, 4148. VII,5344); also Pitriloka (V,1581) and Mahā-niraya (XII,12075).

In this realm is the river Vāitarāṇī (V,3782) and the Rāurava-hell (XIII,4825).

His dwelling, called Saṁyamana, is described as being marvellously beautiful (III,11849) and his

Assembly-hall, sabhā (II,511 follow.) which was built by Viçvakarman shines like bright gold. Here is neither sorrow nor decrepitude, neither is there hunger or thirst, but all you can wish for is to be found there, and many sages and kings assemble there to pay homage

to Yama. And there is singing, dancing and merriment from Gandharva's and Apsaras'es. Such is the high Pitṛ-king's assemblage.

İdrçi sā sabhā rājan
Pitṛrājño mahātmanah II,352.

His person is described as being dark, çyāma, (III,16812), with red eyes, lohitāxa, (XII,434), with a dreadfully shaped body, ghorarūpa, (III,14550), with majestic manners, puruṣa mahāujas (III,16818). In III,16750 his appearance is thus depicted:

Muhūrtād eva cāpaçyat
puruṣam raktaväśasam
baddhamāulim vapuṣmantam
ādityasamatejasam
Çyāmāvadātam raktaxam
pāçahastam bhayāvaham
sthitaṁ Satyavataḥ pārçve
nirixantaṁ tam eva ca.

o: Suddenly she saw a man in red clothes with his hair tied up on the top of his head, of great size, shining like the sun and of bright blue colour, with red eyes, holding a noose in his hand, striking her with terror, standing by the side of Satyavat and gazing at him.

His wife is named Dhūmorṇā (XIII,7637). Daxa prajāpati gave 10 of his daughters to Yama (I,2577). But in XII,2252 Çrī is named as being his consort, thus also in I,2578.

His messengers, puruṣa, are described as wearing black apparel, having red eyes, bristling hair, and legs, eyes and noses like a crow (XIII,3899).

His charioteer, sārathi, is called in XII,₁₂₀₈₅
Roga, sickness.

His weapons are a staff, danda (I,₇₀₇₇), Yama-danda (IX,₈₂₀₂, 151. VII,₆₉₁₁₅. V,₇₂₇₁. XII,₄₂₈), and a noose, pāča, (VII,₁₆₁₇. III,₁₆₇₅₅).

Yama has two four-eyed dogs, offspring of Saramā who in III,₁₄₄₈₇ is called mātā çunām devī and in I,₆₇₂ devaçunī; efr. Monier-Williams in Ind. Antiq. 1877. p. 313.

Most of the names of this god indicate two sides of his character:

a. He is the God of death who destroys life in man, therefore he is called Lokāntakṛt (III,₁₆₇₃), Kālāntaka-Yama (III,₈₇₉), Yamāntaka (II,₆₉₀), Antaka (I,₁₆₁₇. V,₂₂₈₈₆), wherefore he is also accompanied by Mṛtyu, death, and is surrounded by hundreds of dreadful diseases (III₁₄₅₅₀) and his messengers, Yamadūta (III,₃₄₁₉, 16780) who execute his commands, lead the fatigued through a barren district, where there is neither shade nor water, on to Yama (III,₁₈₈₈₇).

To die is called to go to Yama's mansion (III,₄₅₁), to kill to send to Yama's mansion (III,₁₅₆₉).

b. Secondly he is as Pretarāja, the king of the dead, (I,₂₀₆₃. III,₁₁₈₄₉), the just judge, Dharmarāja (I,₉₇₆. III,₁₆₀₇₄, 16788), Dharmendra (VII,₁₆₀), before whose throne all must meet (XII,₁₂₀₇₈), but they must go there singly without friends or relatives, their deeds only accompany them (XII,₁₂₀₉₃). And he is not only wise in dharma, but he is himself Dharma (III,₇₀₇₉), and the whole world has its root in dharma

sarvo hi loko nṛpa dharmamūlah XII,₄₄₀₇.

And as the avenger he is himself Danda (XII,₄₃₄).

As ruler of Pitṛloka, the world of ancestors, he is, as a king, gracious towards the just, and punishes the unjust (XII,2578, 7552. V,3793. XIII,4856), and dāṇḍa is the symbol of his righteous judgements and chastising power, and on these heaven and earth rest. (XII,425 follow).

Danḍah cāsti prajāḥ sarvā
danḍa evābhīratati
danḍah suptesu jāgarti
danḍam dharmām vidur budhāḥ XII,425 — Manu VI,18.

- o: The staff rules over all creatures, the staff protects (them all), the staff watches the sleeping, the staff acknowledge the wise to be dharma.

Danḍe sthitāḥ prajāḥ sarvā,
danḍe sarvām vidur budhāḥ,
danḍe svargo manusyānām
loko 'yañ ca pratiṣṭhitah XII,466.

- o: To the staff all beings are subject, all things depend on the staff say the wise, by the staff stand Svarga and this world of mankind fast.

In XIII,5505 follw. the delightful regions and dwellings are described to which the righteous come after death.

As a specimen of the punishments of Hell we mention the following:

Yo lubdhah sabhṛcam priyānṛtaç ca manusyah
satatanikṛtivacanābhīratih syāt
Upanidhibhir asukhakṛt sa paramanirayago
bhṛcam asukham anubhavati duṣkṛtakarmā,
Uṣṇām Vaitaranīm nadīm
avagādho 'sipatravanabhinnagātrah

Paraçuvanaçayo nipatito
vasati ca Mahāniraye bhṛçārttah. XII,_{12074.}

o: That man who is led by desire, who is dishonest, is fond of base language, who causes distress having property in charge (?), he goes to the greatest hell and suffers great distress as one who has practised misdeeds; sunk in the hot stream, Vaitaranī, his limbs wounded in the sword-leaved forest, lying there fallen in the forest of axes, he lives frightfully tortured in the great hell.

In III,₈₅₅₂ is related, how Agastya sees his fore-fathers in hell, hanging in a cave head downwards, and how they might be saved (for the Deva-world) if he marries and has a son who can continue the descent of the family.

According to XII,₅₂₅ there are two roads: one leading to the Pitṛ's, and one leading to the Deva's. In XII,_{1009, 1131, 5417} the Pitṛ's and the Deva's are likewise opposed to one another, but in II,₄₆₀ follow. it is said that Pitṛ's, of whom there are 7 classes, serve Brahmā in heaven.

Yama's Deeds.

One of the most charming episodes in the Mahābhārata is the tale of the faithful woman Sāvitri to whom Yama from pity gave back her husband, restoring him to life again.

King Açvapati's daughter Savitri who was as beautiful as Cri chose Satyavat for her husband. He was the son of king Dyumatsena who was blind and lived in the forest having been despoiled of his kingdom by his enemy. The divine sage Nārada told her

father that Satyavat amidst all his virtues had one fault, and that was that at the end of a year he would die. When king Aṣṭapati heard this he said to Sāvitrī: go and choose another, but Sāvitrī did not waver, and Nārada approved of her choice. She married Satyavat and clothed herself in bark and red garments, and by her helpfulness and solicitude and unselfishness she won all hearts. Life in the hermitage ran smoothly and peacefully, but Sāvitrī pondered night and day unceasingly on Nārada's words, and penances emaciated her. Then when one day Satyavat, at the time the sands of his life had nearly run out, took his axe and went into the forest to fetch wood, Sāvitrī followed her husband with smiles on her lips at the sight of the flowering wood and the clear rivers, but pained in her heart with sorrow. And Satyavat said to her: look at these divine rivers and these gorgeous flowering trees! But Sāvitrī's thoughts dwelt only on Nārada's prophecy. And Satyavat plucked fruit and began to cut the branches off the trees, but as the exertion made him perspire, and his head began to ache, he approached his wife, saying: I should like to rest and sleep a little. So Sāvitrī sat down on the ground and laid his head on her lap. The next moment she saw a man coming who was dressed in red clothing, he had a diadem on his head and a noose in his hand. He came close to Satyavat and stood looking at him. Then Sāvitrī laid her husband's head gently on the ground, and as she rose said tremblingly and in a sorrowful tone: thou art a god, tell me, what is thy will. Yama answered: yes I am Yama; your husband's days are ended, and I have come to lead him away, that is my errand. Sāvitrī

replied: I have heard that thy messengers come to fetch mortals, how is it that thou thyself hast come? And Yama answered: this prince is very virtuous, therefore I have come myself. And Yama drew forth the dead man's soul and began to lead it towards the south. But Sāvitri followed him. Yama said: go back Sāvitri, and mourn for thy husband, thou art now freed from thy duties towards thy lord, and thou canst not accompany us. But Sāvitri replied: where my husband goes there will I follow him, that is the eternal law. Yama answered: thine argument pleases me, choose a gift from me, and with the exception of thy husband's life, whatsoever it be, it shall be granted. And Sāvitri asked first that her father-in-law might have his sight and his kingdom restored to him, and Yama answered: so be it! She asked next that her father might have a hundred sons to propagate his race, and Yama consented also to this desire, but reminded her at the same time that she must really go back now as she had already come too far. But Sāvitri said: the last wish you granted me cannot be fulfilled without my husband, therefore I pray thee give me his life, without him I am as one dead, and do not even desire heaven, thou hast thyself promised me a hundred sons, and yet thou wilt take my husband from me, let Satyavat live that thy promise may be fulfilled. Then at last Yama gave way, and Sāvitri got back her husband.

E. The Marut's, the Gods of the winds.

The etymology of the word Marut is uncertain. Marut comes perhaps from mar = to shine, see Grassm. Wörterbuch. The Marut's are often named in the Ma-

hābhārata, generally combined with other deities as in III,¹⁷⁶⁸. VI,¹²⁵⁸, 1260. Hariv.,⁴⁴¹, 11050, 12112 etc., but particularly together with Indra who in consequence is also called Ma'rutvat.

Marudbhih saha jetvārīn
 Bhagavān Pākaçāsanah
 ekāikam̄ kratum̄ āhrtya
 çatakṛtvah Çatakratuh
 dhūtapāpmā jitavargo
 lokān̄ prāpya sukhodayān̄
 Marudgañair vṛtah Çakrah
 çuçubhe bhāsayan̄ diçah. XII,¹¹⁹⁸.

- o: Having conquered the enemy together with the Marut's and after having made a hundred sacrifices one after another, Çatakratu having shaken off his sin and conquered Svarga and obtained worlds of gladness, surrounded by crowds of Marut's Çakra shone while lighting up all the quarters of the heavens.

See furthermore XIII,⁹¹⁶. XIV,¹⁴⁷⁶. III,¹¹⁵²³, 14782.

The accounts in V,³⁸⁰⁸ and in IX,²²¹⁸ about the origin of the Marut's are equally absurd and equally disgusting, according to the first they would also be Dāitya's.

In XIII,⁵⁸¹⁵ seven Marut's are spoken of (cfr. IX,²²²²), and in V,¹⁹²⁵ Marici is mentioned as the most distinguished of them. According to this the Marut's would be identical with the Prajāpati's.

Their function is to protect Indra in his battles with his enemies (VIII,⁴²⁰⁶).

F. The Pitṛ's. See above under Yama.

G. The Prajāpati's. See above under Brahmā.

H. The R̥bhu's.

The R̥bhu's constitute the highest class of the gods. They neither need sacrifices nor amṛta. They are entirely without desire. They are superior both to happiness and to misery. They are eternal gods who survive every kalpa (æon), therefore even the Deva's desire that state. In III,¹⁵⁴⁵⁷ we read:

Teṣāṁ tathāvidhānān tu
 lokānām munipuñgava
 upary-upari lokasya
 lokā divyā gunānvitāḥ.
 Purastād brāhmaṇās tatra
 lokās tejomayāḥ çubhāḥ
 yatra yānty- R̥ṣayo brahman
 pūtāḥ svāih karmabhih çubhāih,
 R̥bhavo nāma tatrānye
 devānām api devatāḥ
 tesāṁ lokāḥ paratare
 yān yajantiha devatāḥ
 Svayamprabhās te bhāsvanto
 lokāḥ kāmadughāḥ pare,
 na teṣāṁ strikṛtas tāpo
 na lokāicvaryamatsarah,
 Na vartayanty-āhutibhis
 te nāpy-amṛtabhojanāḥ
 tathā divyaçarīrāḥ te
 na ca vigrāhamūrtayah,
 Na sukhe sukhakāmās te
 devadevāḥ sanātanāḥ
 na kalpaparivarteṣu

parivartanti te tathā,
 Jarā mṛtyuh kutas teṣāṁ
 harṣah prītiḥ sukhāṁ na ca
 na duhkhaṁ na sukhañ cāpi
 rāgadveśāu kuto mune,
 Devānām api Modgalya
 kāñkūtā sā gatih parā,
 duṣprāpā paramā siddhir
 agamyā kāmagocarāih.

- o: But above each separate world of these thus conditioned worlds are the divine spheres with the highest virtues; above all are there the brahmanic worlds, the glorious, the beautiful, where Rṣi's go when purified by their works. There are other godheads among the gods there, Ribhu's by name their worlds are still higher, and even the gods here worship them, self-luminous are these shinning worlds that yield all that one wishes for, the eminent (beings here) have no lust called forth by women, neither do they thirst for worldly power; they do not live by sacrifices and do not partake of Amṛta, they have divine bodies and not material forms; they do not seek pleasure in happiness these eternal gods of gods, neither are they whirled about in the rolling world's revolutions (kalpa), they do not know old age and death, nor amusement, joy and gladness, not pain nor happiness, nor love and hate; sought by the gods themselves is that high elevated station which is difficult to reach, the highest perfection which cannot be aquired by those who are governed by their passions.

I. The Rṣi's.

Different Rṣi's are often mentioned in the MBh., sometimes in a general way as Rṣi's, ṛṣi, and Great-Rṣi's, maharṣi, and sometimes especially as Deva-Rṣi's, devarṣi (XVII,106), Brahman-Rṣi's, brahmaṛṣi (III,11089), and King-Rṣi's, rājarṣi (XII,634). Of the first mentioned there are said to be 7 with Vaçiṣṭha at their head (III,11855).

Sapta devarṣayas tāta

Vaciṣṭha-pramukhās tadā, cfr. XII,19722 follow.

These must therefore be identical with the 7 Prajāpati's, cfr. supra.

Amongst the great number of Rṣi's Bhṛgu (XII,96) Vṛhaspati, the teacher of the gods (I,3341) and Nārada (I,3191) are most frequently named.

About the different practices of the different sorts of Rṣi's see XIII,6485 follow.

J. The Rudra's.

The Rudra's or the Storm-gods are said in XII,7540 to be sons of Dharma (Yama), and in XII,4498 to have Içāna (Çiva) as their protector, goptar. They are 11 (III,10667) in number, named in I,2565 thus:

Mṛgavyādhac ca Sarpaç ca

Nirṛtiç ca mahāyaçāh

Ajāikapād-Ahirbudhnyah

Pinākī ca parantapah

Dahano 'theçvaraç cāiva

Kapālī ca mahādyutih

Sthānur Bhagaç ca bhagavān

Rudrā ekādaça smṛtāh. Cfr. I,4825.

Another list different from this is to be found in XIII,⁷⁰⁹⁰, cfr. Wilson, V. P. p. 121. But in XIII,⁹⁸⁴ it is said that 1100 Rudra's praised Maheçvara.

Rudra-Çiva.

In the Çiva-myth there is a remarkable duality, and it is not easy to explain wherein it has its origin.

In all likelihood the myth is a nature-myth which has arisen from the contemplation of the workings of nature with her manifold changes of character; and I am inclined to think that it must be understood as being originally an expression for, and a description of living nature in a mountainous district, with its often great contrasts between the inclement winter season, with its icy atmosphere and sparkling snow, and the balmy summer time delightful with its rich vegetation, and its coolness in opposition to the burning heat in the valleys below.

But this does not exclude the possibility of the myth having gradually altered in character, and the reason of its alteration from roughness to smoothness may lie in the change of disposition in the Hindu's themselves, after having removed from the north-west provinces, with their severe climate, to the valley of the Ganges, and from being a people divided in clans had become a community with social-ethical institutions, and with ascetism as the principal feature of their religious life.

That however Rudra is the oldest part of the myth is clearly shewn from the name of Rudra so frequently occurring in Rigveda, while Çiva is only used as an adjective in the sense of bringing good fortune, being gracious.

Çiva is most often in the Mahābhārata called Mahā-

deva the great god (II,1842. III,11985. VII,9622) or Devadeva, god of gods (III,11992), but he has, however, many other names concerning which see below.

He is a son of Brahmā, sprung from his forehead, lalāṭaprabhava (XII,18705, 18723); but according to III, he sprang from Viṣṇu's forehead.

He dwells on the holy Himavat.

Here on the ridge of Himavat the mighty master always sits, shining like the fire at the end of a Yuga (V,8825). On the north side of Mount Meru is a lovely Karnikāra-wood, full of flowers from all seasons of the year; there, surrounded by divine beings, Paçupati, Umā's husband, rejoices (VI,218. XIII,6559). In XII,10212 we find him on a horn of the mountain Meru called Sāvitra, and in VII,5465 on Mount Mandara.

He has fiery red hair (harikeṣa, vilohita) which flames like the sun (III,12232. VII,9522. X,256).

He has four faces, caturmukha, which he acquired in the following manner: Brahmā once created a beautiful woman named Tillottamā by extracting from each pearl (or costly thing) a small portion. Then this woman came, incomparable in shape and with a radiant countenance, and walked round Mahādeva and tempted him, and on whichever side she approached him there appeared a handsome face on his person. The three faces that turn towards east, north and west, are mild like the moon, but that which turns to the south is harsh. With that which turns to the east he rules, with that which turns to the north he is joyful together with Umā, the countenance he turns to the west is mild and brings gladness to all living creatures, but

that which turns to the south is terrible and destroys all beings (XIII,⁶³⁹⁰ follow. 6384).

He has three eyes and is therefore called trine-tra, tryambaka (III,¹¹⁹⁸⁴. XII,¹⁰⁸⁵⁷. VII,¹⁵⁷⁹, 2875, 9624. Kālidāsa's Meghadūta, V,⁵⁸), tryaxa (III,¹⁵¹³. VII,⁹⁶²⁹. VIII,⁴³⁶⁹. XII,¹⁰¹²⁸), trinayana (Kālidāsa's Meghadūta V,⁵⁸). They shine like three suns (XIII,⁸⁴⁶). In X,¹²⁵¹? it is said that Sun, Moon and Agni are his three eyes.

How Çiva came to have a third eye is related in XIII,⁶³⁸²: To Hara came one day under a shower of flowers the beautiful daughter of the mountain (Umā) and standing behind him, smilingly and in jest put her hands suddenly over his eyes. Straightway everything was veiled in darkness and all life seemed to be extinguished. People trembled from fright; and as the lord of all beings had shut his eyes, the world was apparently without a sun. But the darkness soon disappeared, for a third eye flamed forth like a sun on his forehead. There is another version in XII,¹³²⁰⁵.

He has a blue neck and is therefore called Nila-kanṭha (II,¹⁶⁴¹. XIII,⁸⁴³, 1154), likewise Çitikanṭha (X,²⁵³. Kālidāsa's Kumāra-S. II,⁶¹) and Çrīkanṭha (XII,¹³⁷⁰⁵).

There are different reasons given for his having a blue neck. Sometimes it is said that it was because he swallowed the strong poison, Halāhala, which came forth when the gods and the Asuras churned the ocean (see above), sometimes it is accounted for by Indra having thrown his thunderbolt after him (Çiva) (XIII,⁶³⁹⁷), a third version is that he was bitten by the snakes that darted out from Uçana's hair (XII,¹³²⁰⁵ follow., conf. 10680).

He has ten arms (XIII,1154).

He is clothed in skins (II,1643. X,256), especially in tiger skins (XIII,981). He is called the white one (VII,2858), for according to XIII,844 he wears a shining white garment, and his wreaths, shoulder cord, bull and banner are all of them white (XII,10364). And he bears the moon on his head as a diadem (X,261. XIII,846).

His conveyance, vāhana, driven by Kāla (III,14543), is a white bull, vṛṣa, vṛṣabha (II,415), which Brahmā gave him both as chariot and banner (XIII,8401). It has a huge body and beautiful honey-brown eyes. Its neck is very thick. Its horns are as hard as adamant, with their sharp red points it tears up the earth (Kālidāsa's Meghad. V,52). It has broad shoulders, sleek sides and a black tail, and it is decorated with a golden girth. Its hump resembles the top of a snow mountain. On this bull Devadeva sits with Umā (XIII,881). Another account says it was the sage of the gods, Daxa, who gave the bull to Civa XIII,3722). He is therefore called Vṛṣāṅka, i. e. he whose emblem is a bull (III,10907. XIII,889, 8860. Kālid., Kumāra-S. III,14) and Vṛṣabhadhvaja, he who has a bull on his standard (III,1634).

His favourite weapon is the dreadful spear Pāçupata, the eternal weapon, with which Maheçvara killed all the Dāityas in battle. At the end of a Yuga it destroys (saṁharate) the whole world. Mahādeva gave it to Arjuna, after he had fought with him (III,11985. VII,2888. XIII,851). It is also called Brahmaciras (I,5306. III,1644).

His battle-axe, paraçu, has a sharp edge. He gave it to Rāma, who destroyed the Xatris with it (XIII,864).

His bow, coloured like the rainbow, called Pināka, is a mighty serpent with seven heads, a big body, sharp and very poisonous teeth. It is always in his hand, so that he can assist the gods (XIII,⁸⁴⁹, 6896). He is called Pinākin after his bow (XIII,⁵⁶⁷, 7090).

The trident, triçūla, commonly called the fork, Çūla, with which formerly King Mandhātar and all his army were annihilated (XIII,⁸⁶⁰). is also called Vijaya (III,¹⁴⁵⁵¹), has three sharp points. Mahādeva is named Çūlin after the fork (III,¹⁶⁴². Kālid., Meghad. V,³⁴), Çūladhara (III,¹⁵¹⁸) and Çūlapāñin or Çūlapāṇi (V,¹⁹⁹³. III,⁶⁰⁵⁵).

His wife is Umā (Kālid., Kumāra-S. I,²⁶), the younger daughter of the mountain-king Himavat (XII,¹²¹⁶⁹, Rāmāy. I,³⁷, 8). After Himavat had promised her to Mahādeva, the sage of the gods Bhrigu came and said „Give me this girl“, but Himavat answered: „Chosen is the excellent Rudra“. Then Bhrigu said, „Since I, who have chosen the girl, am rejected, thou shalt no longer be a bowl full of pearls“. And even up to the present day the sage's word holds good (XII,¹³²²⁰). Umā also bears the names Parvatī, daughter of the mountain (XII,¹³²²⁰ foll. Kālid., Kumāra-S. I,²⁶), Durgā the unapproachable (see below), and Gāurī, the radiant white one (X,²⁵⁸). After Umā Mahādeva is often called Umāpati, Umā's lord (XIII,¹¹⁵⁴. III,⁸⁸³⁶).

Mahādeva has a good friend Kuvera (II,⁴¹⁷), and like Kuvera he is also called Lord of gold, hiranyapati (XII,¹⁰³⁶³), as they both rule over the rich-in-gold Himavat. The following quotation is in harmony with this

Namo hiranyagarbhāya
hiranyakavacāya ca

hiranyakṛtacūḍāya
hiranyapataye namah.

o: Honour to him who has gold inwardly, who has a golden mail, a golden comb, honour to the Lord of gold.

Mahādeva has many names and many shapes. But his names and qualities are most frequently mixed together, as if the principal thing was to enumerate as many as possible to increase his importance and divinity and make him the foremost of all, see for instance XIII,⁷⁴⁹⁶, 880, 1144. XII,¹⁰⁸⁴⁶; he is even, to be sure, sometimes made out to be Brahma himself (XIII,¹⁰⁴⁸, 590, 784 follow.) In XII,¹⁰⁸⁴⁵. XIII,¹¹⁴⁸, 1296, it is said that he has 1008 names, in XIII,⁶⁰⁷, that he has a 1000 names and in different places he is said to be bahurūpa, having many shapes, thus for instance VII,⁹⁶¹⁹. X,²⁵³. XII,¹²¹⁷³. XIII,⁷²⁵ follow. All these names and shapes, some of which we have already mentioned and of which we in the following will speak of the most important, can however suitably be classified, as indeed the Hindu's themselves do, under two definitions or forms, which may be seen from XIII,⁷⁵⁰⁴⁻⁷⁵¹⁰ (conf. VII,⁹⁵⁹⁹), to this effect:

Dve tanū tasya devasya
vedajñā brāhmaṇā viduh,
ghorām anyām cīvām anyām,
te tanū bahudhā punah.
Ugrā ghorā tanur yā sā
so 'gnir vidyut sa bhāskarah
cīvā sāumyā ca yā tv-asya
dharmas tv-āpo 'tha candramāh.

Ātmano 'rdhan tu tasyāgnih
 somo 'rdham punar ucyate,
 brahmacaryam caraty-ekā
 cīvā yāsyā tanus tathā.
 Yāsyā ghoratamā mūrtir
 jagat saṁharate tadā,
 īçvaratvān mahatvāc ca
 Maheçvara iti smṛtah.
 Yan nirdahati yat tīxṇo
 yad ugro yat pratāpavān
 māṁsaçonitamajjādo
 yat tato Rudra ucyate.
 Devānām sumahān yac ca
 yac cāsyā viṣayo mahān
 yac ca viçvām mahat pāti
 Mahādevas tatah smṛtah.
 Dhūmrarūpañ ca yat tasya
 Dhūrjatīty-ata ucyate,
 sa medhayati yan nityām
 sarvān vāi sarvakarmabhih.
 Manuṣyāñ chivam anvicchams
 tasmād eva Çivah smṛtah.
 o: This god has two shapes,
 So teach the Brāhmaṇa's versed in the Veda's,
 a terrible and a mild
 and these shapes are again diversified.
 That shape which is stern and frightful
 that is fire lightning, and the sun,
 but that which is mild and soft
 that is dharma, water, and the moon.
 Furthermore the one half of him is said to be
 fire and the other half is the moon,

likewise it is said that the one form, that which is mild practises chastity.

Still further his most frightful apparition is the one which draws in the world; and on account of his sovereign might and power he is called Maheçvara (the great Lord).

Because he burns up (the world) because he is sharp, because he is severe, because he is flaming, because he eats flesh, blood and marrow therefore he is called Rudra.

And because he is very great amongst gods and because his domain is great and because he is omnipotent, therefore he is called Mahādeva (the great god).

And because he has a dark shape, he is also called Dhūrjati, and because he always, in all his works shows kindness to all mankind, wishing them happiness just therefore he is called Çiva.

To this duality must doubtless be added Çiva's being described as being half man and half woman.

a. As the severe, ugra (II,1642. X,252), the terrible, ghora (XII,10875), the appalling, vibhiṣaṇa (XII,10870) he appears mostly as Rudra, which clearly is his oldest name. Rudra probably means originally the howling one, from rud, to howl, shriek lat.: rudere. His laughter is frightful and hollow as the sound of the kettle-drum bhīmadundubhihāsa (XII,10869).

As the devastating power which sweeps away and destroys all things, he is named Hara and is identified

with sickness and death as well as with that all sweeping power which at last destroys all the universe. In XIII,₁₁₄₆ he is said to be sarvabhūtabara, he who sweeps away all beings. in X,₂₄₉. XIII,₆₃₉₅, he is called Bhaganetrahara, in X,₂₅₃ Daxakratuhara. His deputy is fever (XII,₁₀₂₅₉). He is disease (VII,₂₈₇₇), he is death (XIII,₇₄₉₇). He destroys all both good and bad (XII,₂₇₉₁). He is unborn (X,₂₅₃). This world is made by him (III,₁₆₂₆). By him are all things created, say the sages, and he absorbs all things created at the Yuga-demolition (IX,₂₂₃₆). He draws in the whole world, samharati, at the end of a Yuga, and swallows up all things (XIII,₉₄₁₋₄₃). Everything owes its origin to Mahādeva, VII,₉₄₆₅, but

Adbhyas stokā yānti yathā pṛthaktvam
tābhiç cāikyam sañxaye yānti bhūyah
evam vidvān prabhavañ cāpyayañ ca
matvā bhūtānām tava sayujam eti VII,₉₄₆₇.

o: Even as from water expanses single drops arise, and these again, at the destruction of the world mix with the waters, from whence they came, thus the wise man who reflects on the appearance and disappearance of all things becomes one with thee.

As belonging to the same feature of the nature of this god we must reckon all those names which define him as the Mighty Ruler, such as

Īçāna, the Ruler, (VII,₂₈₇₆. VIII,₄₃₆. X,₂₅₃. XII,₄₄₉₈).

Īçvara, the Lord, (X,₂₅₂).

Maheçvara, the great Lord, (V,₃₈₂₅. XII,₁₀₂₉₂).

Viçveçvara, Lord of all, (III,₇₀₄₂).

Sthānu, the Immovable, (VII,₉₆₃₅. X,₂₅₂. XIII,₈₄₃).

Vṛṣa, the Bull, (II,1642).

and I suppose also:

Giriça, the Mountain-dweller, (VII,9524. X,250).

Kālid. has Giriça. Lord of the Montains, see Bopp & B. R.

Paçupati, Lord over Beasts (wild ones? conf. I,1105. II,1642. III,15855. VI,219), paçūnām pati (VII,2874. 8815, 9615. Kālid., Kumāra S. I,53).

As Destroyer Çiva is identified with Kāla, time (conf. supra p. 62) and is therefore described as the latter. Sa Kālas, he is Kāla (XIII,7497, 1161, 1188, 942) and of Kāla it is said: Kāla is he in whose power we all are.

Sarvasya hi prabhuh Kālo
dharmataḥ samadarçanah,
yāuvanasthāmç ca bālāmç ca
vr̥ddhān garbhagatān api
sarvān āvisate mr̥tyur,
evambhūtam idam jagat. (XII,5718, 1175).

o: Kāla is everybody's master and looks justly with the same eyes (on all) upon youths and infants on the aged and even on those who lie in the womb, Death comes to all, such is this world.

All are created and are swept away again and again by Kāla (XIII,56). Thou art the beginning of the worlds, and thou art Kāla who absorbest them (XIII,918). I am Kāla the Mighty Destroyer of the world (VI,1278). Every action is accomplished at the instigation of Kāla (XIII,67). The whole world is animated by Kāla, kālātmaka (XIII,55).

In connection with this may be mentioned the description of Çiva as the Hideous-one. He has ears like spears, çāñkukarna, he is large-eared, mahā-

karna, he has ears like basins, kumbhakarna (XII,10350). He has frightful ears and eyes, ugraçravañadarçana (III,10856), a misshapen mouth, vikṛtavaktra (XII,10371), a tongue like a sword, khadgajihva, large teeth, damṣṭrin, very sharp teeth (XIII,1168).

b. As the mild, the friendly, the merciful Mahādeva appears especially under the names of Çiva and Çāñkara. Thus it is said of him in VII,9622:

Samedhayati yan nityam
sarvārthān sarvakarmasu
çivam icchan manusyānām
tasmād eva Çivah smṛtah.

o: Because he always promotes all sorts of good fortune in all undertakings, since he wishes mankind happiness, just therefore he is called Çiva.

In VIII,4861 he is called: sarvabhūtaçivah Çivah, the towards all beings friendly Çiva, in XIII,889: sāumyavaktradhara, he who has a mild countenance, in XII,5793: sarvabhūtahīte ratah, he who rejoices over the happiness of all beings. In XII,5675 the following occurrence is related:

A Brahman had at last been blessed with a son, but the child died shortly afterwards from convulsions, and the relations brought it to the churchyard. A vulture which had been called thither by their loud lamentations, said to them „Go home, it is of no use staying here, all must die“. And the relations began to go away, at that moment a black jackal came out of his den and said:

„This child can perhaps come to life again, have you no love for it“. Then the men came back. But

the vulture said: „Why do you turn back, what is the use of your lamenting“. Then the jackal and the vulture began to dispute together, and the relations did not know what to do. Then the great god Cañkara, at the instigation of his wife Umā, came, with eyes full of pitying tears and said to the men: „I am the bountiful, varada, Cañkara“. And the men said: „Give our child life“. And the god bestowed life for a hundred years on the child, and he also gave the vulture and the jackal something with which to satisfy their hunger.

Together with this may be mentioned those places where Mahādeva is described as being gay and fond of music, singing and dancing. In XII,¹⁰⁸⁶⁵ he is called samhrṣṭa, the joyful, ¹⁰⁸⁶⁷ gītavāditracālin, acquainted with song and music, nartanaçila, devoted to dancing and to imitating drum music with the mouth, mukhavāditravādin. And his followers are just as merry (XIII,¹³⁹⁶).

I think it most proper to place Çiva as Brahmācārin and practiser of penances under this the gentle side of his nature. In XIII,⁶³⁹⁶ he is said to be jaṭilo brahmacārī ca lokānām hitākāmyayā, one who goes with uncombed hair and practises chastity because he wishes mankind's welfare, in VII,²⁸⁷⁹ that he is munda, shaved, in VII,³⁴⁶⁴ he is called tapasām yoni, the womb of penance, in XII,¹²³³¹ Mahādeva is said to have undertaken heavy penances on Himavat, according to VII,²⁸⁵⁸ he is valkalājinavāsas clothed in bark and skins, in XII,¹²³³⁵ it is said that he stood on one foot for a 1000 years, in X,²⁵⁵³ he is called çmaçānavāsin, he who lives at

crematories, in XII,¹⁰³⁷⁰ citibhasmapriya, he who is fond of ashes from the funeral pile, and kapāla-hasta, he who holds a skull in his hand, XIII,⁶⁴⁰⁵ reads thus:

Medhānveśī mahim kṛtsnam
vicarāmy-aniçam sadā
na ca medhyataram kiñcit
çmaçanād iha laxye.

o: Seeking a fit offering place I wander ceaselessly over the whole earth, and there can be no better spot for that than the churchyard.

Durgā, Çiva's wife, has the same double character as her husband, and many of her qualities seem to be the same as his, so that she consequently appears as the feminine side of his nature.

According to VI,⁸⁰³ she is kāntāravāsinī, one who lives in trackless places, in VI,⁸⁰⁰. IV,¹⁹³ she is said to be fond of strife and of the Asura Ma-hiṣa's blood, and according to VI,⁸⁰⁶. IV,¹⁸⁰ she conquers Dānava's and Asura's in battle. She is called Kālī and Mahākālī, Kālī, the great Kālī, in VI,⁷⁹⁷, and in IV,¹⁹⁵ and in VI,⁸⁰³ she is said to be the great (everlasting) sleep of all beings, mahānidrā dehinām.

On the other side she is Durgā, because she rescues from care and want:

Durgāt tārayase Durge
tat tvām Durgā smṛtā janaih,
kāntāresv-avasannānām
magnānāñ ca mahārṇave
dasyubhir vā niruddhānām
tvām gatih paramā nṛṇām. (IV,^{198.})

o: From want dost thou save, o Durgā,
 therefore art thou called Durgā by man;
 for those who are lost in trackless places,
 for those who are wrecked in the great ocean,
 for those who are distressed by bad beings
 for such people art thou the best refuge;

and in Mṛcchakaṭikā ed. Stenzler p. 170 we read:

Holy Durgā! be merciful, be merciful!

Let Carudatta be saved and thereby shew thy goodness towards the race of Candāla. See Edv. Brandes' translation of the Clay Cart p. 174.

Furthermore she is said to live on Vindhya (IV,¹⁹⁵), on Mandara (VI,⁷⁹⁶). She is a daughter of Yaçodā (IV,¹⁷⁹), she is descended from the cow-herd Nanda's lineage (VI,⁷⁹⁹. IV,¹⁷⁹), and is a sister to Vāsudeva (IV,¹⁸⁰). She has four faces and four arms (IV,¹⁸⁵), wears a diadem, shining in all colours, and her emblem is a peacock's tail (IV,¹⁹⁰).

Çiva's Heroic Deeds.

Among Çiva's renowned deeds we mention the following:

1) First that concerning Gangā Bhāgirathī (VI,²²³. XIII,¹⁷⁸⁴ foll.). Gangā is India's most sacred river, and those districts through which it flows are the holiest in the world. To live near it and bathe in its waters is sufficient alone to purify from all sin and conduct to heaven,¹ hundreds of offerings are not equal

¹ The holiness of the Ganga-river is acknowledged up to this day: when in 1881 the queen of the king of Siam was burnt on the funeral pile two silver pails with water from the Ganga were put on the pile.

in value to bathing in the Gāngā. Even as snakes lose their poison at the mere sight of their enemy, the Garuḍa bird, so are you freed from all sin at the bare sight of the sacred stream. By bathing in Gāngā you not only deliver yourself from sin but also help your forefathers (the Pitri's). They who were just on the point of sinking into hell on account of their heavy sins, may be saved by the waters of Gāngā. When one sees the river swarming with swans and other aquatic birds, its banks beautified by delightful pastures adorned by herds of cattle, then even Heaven loses its attraction, and by living on its banks one enjoys greater happiness than in Heaven.

Meroh samudrasya ca sarvaratnaih
sañkhyōpalānām udakasya vāpi
çakyam vaktum nēha Gaṅgājalānām
guṇākhyānam parimātum tathāiva (XIII.1856).

o: One may perhaps be able to count the stones of Mount Meru, and perhaps measure the water in the ocean with all its pearls, but to measure all the virtues of Ganga's water is impossible.

Gāngā was Himavat's eldest daughter. Her younger sister was named Umā. Concerning Gāngā the following event is related (Rāmāyana I,40-4s, Bombay ed. 1888. Mahābh. III.881).

King Sāgara in Ayodhyā had 60,000 sons. While they were searching once for a horse that had been stolen from a sacrifice of horses, they met the sage Kapila. They accused him of having stolen the missing horse, and in consequence he, in his anger, transformed them to ashes. Only by the aid of Ganga's holy waters

could they again come to life. It was Sāgara's great-great-grandson, Bhagiratha who at last succeeded in bringing the stream Ākāça-Gāngā, Vyoma-Gāngā, (Air-Ganges, Heaven-Ganges), down from heaven. and its violence was only restrained by Çiva receiving it in the curls of his hair. This tale is often referred to in Ma-hābhārata, thus it is said in VI,^{ss25}:

Tām dhārayām āsa tadā
durdharām parvatair api
çatām varśasahasrāṇām
çirasāiva Pinākadhṛk

o: Her, who is difficult to bear even by mountains, bore after this the holder of Pināka (Çiva) on his head for a hundred thousand years, and in V,^{ss28}:

Atra Gaṅgām Mahādevah
patantīm gaganāc cyutām
pratigrhya dadāu loke
mānuṣe, brahmavittama

o: Here Mahādeva received the down-pouring, from heaven sent Gaṅgā (Ākāça-Gāngā, Vyoma-Gāngā), and gave her to the world of man, o thou who is full of Brahmaknowledge,

and in III,^{ss46}:

Eṣā Bhāgirathī punyā
devagandharvasevitā
vāteritā patākēva
virājati nabhastale
Pratāryamāṇā kūṭesu
yathānimmeṣu nityaçah
çilātaleṣu santrastā

pannagendravadhūr iva
 Daxinām vāi diçam sarvām
 plāvayantī ca mātrvat
 pūrvam Čambhor jatābhraṣṭā
 samudramahiṣī priyā.

- o: That holy Bhāgirathī, who is worshipped by gods and Gandharva's shines far and wide over the heavens like a pennant fanned by the wind, it is perpetually conducted downwards over the lower mountain tops, lying like a serpent king's mistress, trembling on the rocks, she, the dear queen of the sea overflows all the southern district (nourishing it) like a mother after having first streamed from Čambhu's (Çiva's) hair. See further III,_{10907.} XIII,_{1880.}

2) Daxa's offer or Çiva's wrath. After Kṛta-Yuga's expiration the gods wished to institute an offering and consequently made preparations for the same in accordance with the instructions of the Veda's. Prajāpati-Daxa, a son of Pracetas (XIX,₁₂₂₁₄), undertook the sacrifice and performed it on Himavat, in that place where Gangā bursts forth from the mountains; but the gods themselves decided who should have a part of the sacrifice. Not knowing Rudra intimately, they did not give him anything. So Rudra went angrily to the place of sacrifice and took his bow with him. Instantly the mountains began to shake, the wind left off blowing, the fire would not burn, the stars glimmered in fear, the sun lost its glory and the moon its beauty, and all the air was enveloped in thick darkness. Then the gods were frightened. Çiva shot right through the sacrifice, which in the shape of a hart took flight to heaven

together with Agni. When the sacrifice had vanished the gods lost their senses and all things were obscured. Çiva in his wrath broke Savitar's (the sun's) arms and Pūṣan's teeth, and tore Bhaga's eyes out with his bow. Then the gods and the different parts of the offering took flight, and when Çiva had driven them all away, he laughed. But when a word spoken by the immortals rent his bow-string, the gods immediately sought the bowless deity and tried to appease him. His temper softened, Mahādeva threw his anger into the sea, gave Bhaga his eyes, Savitar his arms and Pūṣan his teeth again, and order was once more restored. From that time Çiva was allowed the melted butter as his part of the sacrifice.

Thus this tale is related in its simplest form in X,⁷⁸⁶.

In close conformity with this is the story in VII,⁹⁵⁴⁵. A more elaborate and, apparently, later description is found in XII,¹⁰²⁷² foll. and XIX,¹²²¹² foll. There are a number of references to the myth in different parts of the Mahābhārata, for Ex. III,¹⁶²⁷. X,²⁵⁸. XIII,⁷⁴⁶⁸ etc., likewise in Rāmāyaṇa.

3) Kāma's Incorporeity. Kāma (from *kam*, to love), also called Manmatha, he who confuses the mind, Madana the intoxicating, Kandarpa the proud? (conf. Kathā-Sarit-S., Tawney's transl. vol. I, p. 155) and Anaṅga the Incorporeal, is the god of love, who according to XIX,²⁷⁰:

Gandharvāpsarasānāñ cāiva (read: ca)
Kāmadevam tathā prabhūm

is lord over Gandharva's and Apsarase's.

It is related of him that once, while Çiva was rapt

in prayer, he tried to excite his love for Pārvatī, so that he (Çiva) might beget a son who should be able to overthrow the Daitya Tāraka, who had conquered all the world. But Çiva was offended at the interruption to his devotions, and with a single glance of his eye he turned Kāma to ashes, see Kālidāsa's Kumāra-Sambhava 3. sarga. This incident is referred to in XII between v. 6975 and 6980, where it says:

Kāmam abhivartamānam anañgatvena çamām anayat
o: He overpowered Kāma who attacked him, by rendering him incorporeal. In I,₅₉₈₈ it says:

Anañgena kṛte doṣe
nemām garhitum arhasi
o: If it is Anañga's fault
then you ought not to blame her.

In I,₇₉₂₀ it is said:

Dṛṣṭvāiva tām Arjunasya
Kandarpah sāmajāyata
o: When Arjuna saw her, he fell in love with her.

In III,₂₀₈₆, it is said of Nala:

Kandarpa iva rūpena
mūrtimān abhavat svayam.

o: In personal beauty he was Kandarpa personified; and in III,₂₁₃₁:

Atha devāḥ pathi Nalam
dadṛçur bhūtale sthitam
sāxād iva sthitam mūrtyā
Manmatham rūpasampadā.

o: Then the gods saw Nala standing on the ground in form and beauty Manmatha to the life.

4) Bhaga's eyes. Çiva is often named as the

one who killed Bhaga, and the putting out of Bhaga's eyes is particularly referred to; thus he is designated in VII,⁹⁵³⁸ Bhagaghna, in II,⁴⁰² Bhaganetrahan, in X,²⁴⁹ Bhaganetrahara, in III,¹⁶²⁴, 1585⁷ Bhagane-tranipātana, and in XIII,⁷⁴⁷⁵ it is said:

Bhagasya nayane kruddhah
prahārena vyācātayat.

o: With one blow he in his wrath destroyed Bhaga's eyes.

5) The Asura Andhaka is also often spoken of as being killed by Çiva (VII,²⁸⁷⁶, 9462. XII,¹⁰⁸⁵⁷. XIII,⁹⁰⁸).

6) The destruction of the three fortresses, Tripura, Çiva's most remarkable exploit, is connected with the war between the gods and the Asuras, in which he and his son Kartikeya (III,¹⁴⁵⁶⁹) took an active part.

Asurāñām purāny-āśam
trīni vīryavatām divi:
āyasaṁ rājatañ cāiva
sāuvarnam̄ api cāparam,
Nāçakat tāni Maghavā
bhettum̄ sarvāyudhair api,
atha sarve Mahārudram̄
jagmuḥ çarāṇam̄ arditāḥ. VII,⁹⁵⁵⁵. XIII,⁷⁴⁸².

For the mighty Asura's had three fastnesses in heaven, one of iron, one of silver, and one of gold. Vidyunmālin ruled in the first, Tārakāxa in the second, Kanalāxa in the third. Even Maghavat (Indra) with all his weapons could not conquer them. Then the gods had recourse to Rudra and said: protect the three worlds and destroy the city of the Dāitya's. And Çiva agreed to

this, burnt the three fortresses (conf. XIII,⁷⁴⁸². VII,⁹⁵⁵⁵. VIII,¹⁴⁰², 1569) and exterminated the Dānava's.

He is therefore called Tripurāntakara (II,⁷⁵⁴, 1641), Tripurārdana (III,¹⁴⁵²¹), Tripuraghna (XII,¹⁰⁸⁵⁷), Tripuraghātin (X,²⁵⁵).

7) The myth of the teacher of the Asuras, the great thinker Uçanas in Mahādeva's stomach, related in XII,¹⁰⁶⁷⁷, is just as fantastic and absurd as a similar story in I,³¹⁸⁸ foll. in which it is the disciple who comes out of his teacher Uçana's stomach.

K. The Sādhyā's and

L. The Siddha's

are often named in the Mahābhārata, but without any further particulars. They are doubtless a kind of perfect, siddha, blessed spirits.

According to VI,²⁵⁴ the Siddha's dwell mostly in the glorious, sacred Uttara-Kuru-land which is described as follows:

Daxinena tu Nilasya
Meroh pārcve tathottare
Uttarāh Kuravo rājan
punyāh Siddhanisevitāh,
Tatra vṛxā madhuphalā
nityapuṣpaphalopamāh
puspāṇi ca sugandhīni
rasavanti phalāni ca,
Sarvakāmaphalās tatra
kecid vṛxā janādhīpa
apare xirino nāma
vṛxās tatra narādhīpa,

Ye raxanti sadā xīram
 şadrasaň cāmr̄topamaň
 vastrāni ca prasūyante
 phalesv-âbharanāni ca.
 Sarvā mañimayi bhūmih
 sūxmakāñcanabālukā,
 maniratnanibhaň ramyam
 vajravāidūryasannibhaň
 Bhūbhāgam dṛçyate tatra
 padmarāgasamaprabhaň,
 sarvartusukhasaṁsparçā
 nišpañkā ca janādhipa,
 Puşkarinyah çubhās tatra
 sukhasparçā manoharāh,
 Devalokacyutāh sarve
 jāyante tatra mānavāh
 Çuklābhijanasampannāh
 sarve supriyadarçanāh,
 mithunāni ca jāyante
 striyaç cāpsarasopamāh,
 Teşān te xīrinām xīram
 pivanty-amṛtasannibhaň,
 mithunām jāyante kāle
 saman tatra pravardhate
 Tulyarūpaguṇopetām
 samaveçām tathāiva ca
 evam evānurūpañ ca
 cakravākasamaň prabho,
 Nirāmayāç ca te lokā
 nityam muditamānasāh
 daçavarşasahasrāni
 daçavarsaçatāni ca

Jivanti te mahārāja
 na cānyonyam jahaty-uta,
 bhārunḍā nāma çakunās
 tūxnatundā bhayānakāh
 Tān niharantiha mṛtān
 darīsu praxipanti ca,
 Uttarāh Kuravo rājan
 vyākhyātās te samāsatāh.

o: 'On the south of the Nila mountain and the northern side of Meru are the sacred Northern Kurus, O king, which are the residence of the Siddhas. The trees there bear sweet fruits, and are always covered with fruits and flowers. All the flowers (there) are fragrant, and the fruits of excellent taste. Some of the trees, again, O king, yield fruits according to (the) will (of the plucker). There are again some other trees, O king, that are called milk-yielding. These always yield milk and the six different kinds of food of the taste of Amrita itself. Those trees also yield cloths and in their fruits are ornaments (for the use of man). The entire land abounds with fine golden sands. A portion of the region there, extremely delightful, is seen to be possessed of the radiance of the ruby or diamond, or of the lapis lazuli or other jewels and gems. All the seasons there are agreeable and nowhere does the land become miry, O king. The tanks are charming, delicious, and full of crystal water. The men born there have dropped from the world of the celestials. All are of pure birth and all are extremely handsome in appearance. There twins (of opposite sexes) are born and the women

resemble Apsarās in beauty. They drink the milk, sweet as Amrita, of those milk-yielding trees (already mentioned). And the twins born there (of opposite sexes) grow up equal. Both possessed of equal beauty, both endued with similar virtues, and both equally dressed, both grow up in love like, O monarch, a couple of chakravākas. The people of that country are free from illness and are always cheerful. Ten thousand and ten hundred years they live, O king, and never abandon one another. A class of birds called Bhārundā, furnished with sharp beaks and possessed of great strength, take them up when dead and throw them into mountain caves. I have now described to thee, O king, the Northern Kurus briefly. (Roy.)

M. The Vālakhilya's

are very small Rṣi's who in XIII,⁴¹²⁴ are said to have their origin from Kuça-grass. See further concerning them XIII.⁶⁴⁸⁸.

N. The Vasu's.

The word vasu comes from vas, to light, to shine, and means therefore lighting shining. In XII,¹⁰²¹⁵ the Vasu's are called amitāujasas.

There are 8 Vasu's and they are sons of Prajāpati Manu (XII,⁷⁵⁸⁷), but according to XII,⁷⁵⁴⁰ they are sons of Dharma (Yama). They are named in I,²⁵⁸² as follows.

Dharo Dhruvaç ca Somaç ca
Ahaç cāiva Anilo 'nalah
Pratyūsaç ca Prabhāsaç ca
Vasavo 'stāv iti smṛtāh,

and after this verse all the descendants of the Vasu's are enumerated. In XIII,₇₀₉₄ the same verse is found with Sāvitra instead of Aha, and in Harivarṇa 152 Āpas instead of Aha.

The Vasu's became, after being cursed by Vaçīṣṭha (I,₃₈₄₄), on earth the children of Gangā and King Cān-tanu (I,₃₈₈₇), but were saved back to heaven by Gangā.

1. Agni.

Agni was the lord of the Vasu's (XII,₄₄₉₉. VII,₁₅₉).

His most frequently occurring names are Pāvaka, Jātavedas, Hutaça, and Vaiçvanara. A number of his other names are mentioned in II,₁₁₄₅, and in III,₁₄₁₂₀ the names of many different kinds of fire are to be found, but in III,₁₀₆₆₂ it is said that there are (only) five (sorts) of fire, and in XIII,₁₀₀₅ ten sorts.

Some of these names refer to Agni as being the god of sacrifices, as f. i. Hutaça, Havayavāhna, Vahni, Pāvaka, the greater part express the different attributes to be found in fire, as Jvalana, Vibhāvasu, Citrabhānu, Bhūritejas, Çikhin, Piñgeça, Hiranyakṛt, Plavaṅga, Anala.

His person is merely described by symbolic expressions as Kavi suvarṇavarna (XIII,₇₂₂₀).

He is said to be a son of Brahmā:

Brahmano hi prasūto 'gnir. XIII,₄₁₆₈.

His wife is Svāhā (Çivā), a daughter of Daxa (V,₃₆₅₀, 14300. III,₁₄₅₁₄).

His son Skanda (III,₁₄₃₁₅. XII,₁₂₃₂₀) is also called Kumāra and Kārtikeya, and the reason he has been given these names, is related in XIII,₄₀₉₇. The myth

concerning his origin etc. is to be found in III,¹⁴²⁹⁹; cfr. IX,²⁴⁵⁰. XIII,^{4066, 4190}.

Skanda's wife was Devasenā (III,¹⁴⁴⁵⁰).

Skanda has 6 faces, he is sanmukha, (VII,³⁴⁵⁴), ṣadānana (Rāmāyaṇa I, 37. 128), and 12 ears, eyes, hands (XII,⁴⁵⁰⁰) and feet, but only 1 neck and 1 stomach. He is dressed in everlasting red clothes (III,¹⁴⁴⁸⁸) and rides on a peacock (XIII,⁸⁷¹).

His banner which was given him by Agni, flames high on his chariot, red as the fire at the destruction of the world.

His spear never misses its mark (XIII,⁴⁹¹⁴), and as often as it is thrown, it returns to him again after having killed enemies by thousands (III,¹⁴⁶¹⁸). As an instance of his immense strength is related in XII,¹²³²⁰ that he once when a boy in contempt for the three worlds thrust his spear into the ground, saying: if there is any stronger than I, then let him pull this spear out or at all events shake it. When the three worlds heard this challenge they trembled and said: who can loosen this lance? Then Viṣṇu took lightly hold of the lance with his left hand and moved it, and immediately all the earth shook with its mountains, forests and seas, and when the Dāitya Prahlāda, Hiranyakāciṣu's son, tried to pull the spear up, he could not accomplish the feat, but fainted away. With his arrows Skanda split the rock Krāuñca in Himavat (III,¹⁴³³). He is the commander in chief of the army, senāpati (IX,²⁴⁹⁸, XIII,^{4180, 4218}, III,^{14424, 14541}). He is named Pāvaki (III,^{1576, 14878}) after his father, Pāvaka, the purifying Agni; and as Civa's adopted son he is also called Rudrasūna (III,¹⁴⁴²⁸). In III,¹⁴⁶³⁰ 31 of his names are enumerated

very few of which characterise him as a war-god. Concerning his deeds we must mention that, in the warring of the gods against the Asura's, he killed Mahiṣa (III, 14610) and Tāraka (XIII, 4181), by which he re-established Surendra, the Indra of the Sura's, in the supremacy (XIII, 4215).

Agni is most often accompanied by Vāyu, the wind, (I, 7682. III, 8896), who is called his friend (V, 8812).

Āgneya astra is mentioned in VII, 9406.

As the personification of fire Agni has a double character because he partly represents the sacrificial fire, partly the cosmical fire.

1. The first is clearly shown from passages where he is called Hutača (II, 1130), Hutabhuji (I, 924), Devānām mukha (I, 927. II, 1145), Devatānām pitṛnām ca mukha (I, 920).

Tvam Agne sarvadevānām
mukham, tvam asi havyavāt. V, 483.
Vedoktena vidhānenā
mayi yad dhūyate havih
devatāḥ pitaraç cāiva
tena trptā bhavanti vāi,
Devatāḥ pitaraç cāiva
bhuñjante mayi yad dhutam,
devātānām pitṛnām ca
mukham etad aham smṛtam. I, 917, 920.

o: Thou, o Agni, art the mouth of all the gods, thou art the one who brings the offering (to the gods); the butter that is offered in me according to the rules prescribed in the Veda's, with that are the gods and the ancestors satisfied, the gods

and the Pitr's enjoy that which is offered through me, therefore I am called the mouth of the gods and the pitr's.

Agni upholds the sacrificial ceremonies (I,⁹²⁹). He purifies from all sin, therefore he is called Pāvaka (II,¹¹⁴⁶). And he is the sacrifice itself (II,¹¹⁴⁵. V,⁴⁸⁶).

2. The second clearly appears from many passages, as f. i. V,⁴⁸⁵ where it is said of Agni:

Tvām āhur ekam Kavayas,
tvām āhur trividham punah,
tvayā tyaktam jagac cēdam
sadyo nacyed Dhutāçana (cfr. I,⁸⁸⁵⁵).

o: The poets say, thou art one, and again they say, thou art threefold, deserted by thee this world would at once be ruined, o Hutaçana;

then this trinity is explained in I,⁹²⁹ where it says:

Lokānām iha sarvesām
tvām kartā cānta eva ca
tvām dhārayasi lokāṁs trīn
kriyānāñ ca pravartakah.

o: Thou art the creator of all worlds, and also the end of them, thou upholdest the three worlds, and protestest the work of offering.

Agni is the lightning in the clouds (I,⁸⁸⁵⁷. V,⁴⁸⁸). He hides himself in the interior of the Çami-wood (IX,²⁷⁴⁵), and although he fears water as his natural opposite (V,⁴⁹⁰), yet he is said to have originated in the water (XII,⁶⁷⁷⁸) and to be the foster of water, apām garbha, yes even that he is in the water (III,¹⁴²⁰⁸) whilst he on the other hand is said to be

the real cause of the existence of water (II,¹¹⁵⁰. III,¹⁴²¹². XII,⁸⁵¹⁶), and there is laid stress upon the fact that the waters are deposited in him (V,⁴⁸⁹). The rivers are called the mothers of fire-places (III,¹⁴²³³). Mudikī, the dear wife of the fire Saha, lived in the water (III,¹⁴²⁰⁸). Saha enters the water (III,¹⁴²¹⁴).

Agni is hidden in the interior of all beings (I,⁸⁸⁹, 8653. V,⁴⁸⁹) and in consequence he knows everything:

Na te 'ty-aviditam kiñcit
triṣu lokeṣu Pāvaka. V,⁵⁸⁹.

and is called Jātavedas (II,¹¹⁴⁶).

The Deeds of Agni.

a. Agni helps king Nila.

Agni had fallen in love with king Nila's beautiful daughter who generally took care of her father's sacred fire. And Agni, desiring her for his wife, went one day in the shape of a brāhmaṇa to king Nila and wooed the girl. After some opposition king Nila consented and gave her to him. Then Agni favoured him and helped the king in his strife with Sahadeva. The latter's chariots, horses, elephants and himself suddenly burst into flames, and Sahadeva did not know what to do. And the same thing happened to all those princes who tried to subdue king Nila, they were powerless against him and were all devoured by Hutača (II,¹¹⁸⁰ foll.).

b. Agni is cursed by Bhrgu.

Bhrgu's wife Pulomā became pregnant. One day while Bhrgu was absent the Rāxasa Puloma came to

Bhṛgu's dwelling. Pulomā received him hospitably. The Rāxasa was seized with desire for Pulomā and determined to abduct her. Pulomā had formerly been betrothed to Puloma, but had since been lawfully given by her father to Bhṛgu. Now Puloma carried her off. But when Bhṛgu heard that Agni had disclosed her to the Rāxasa who by the way did not know that she was Bhṛgu's wife, then he cursed Agni (I,875). The result was that Agni withdrew from all sacrifices and would not take part in them (IX,2745) and disappeared. Then the gods became alarmed, sought zealously for him and found him at last in the Čamī-tree. Then Agni returned, the sacrifices were resumed, and all mankind, Rsi's and gods rejoiced.

2. Vāyu.

Vāyu from vā, to blow, is also called Vāta (I,5908). III,11914), Marut, Anila from an, to breathe, and Pāvana from pū, to cleanse (XII,5850), of which names the three first are doubtless originally expressions for the violent and destructive qualities of the wind, the two last for the gentle and beneficial. The names, however, seem later to have been used indiscriminately. Conf. under Çiva and Viṣṇu.

Āgacchan puruṣo Vāyur
 mayā viṣṭambhito balāt
 bhañjan drumān parvatāṁç ca
 yac cānyad api kiñcana ---
 na hi Vāyor balenāsti
 bhūtam tulyabalam kvacit,
 Indro Yamō Vāiçravāṇo
 Varunaç ca jaleçvarah

nāite 'pi tulyā Marutah
kim punas tvam vanapate. XII,528.

- o: When the doughty Vāyu came I stopped him with might, although he easily breaks trees and splits mountains and anything else of the kind, for there is not anywhere any other being that can be compared with Vāyu in strength, Indra Yama Vāiçravāna and Varuṇa, the Lord of the waters, even these are not equal to Marut (in power) much less thou o tree.

Tato 'nalaśukho Vāyus
pravavāu devaveçmasu
Iṣṭagandhah sukhasparçah
sarvendriyasukhāvahah. XII,3418.

- o: Then Anala's friend Vāyu, full of a delightful fragrance and pleasant to the touch, blew through the dwellings of the gods, filling all senses with pleasure.

Vāyu is often spoken of as a friend of Agni.
Conf. above.

3. Soma.

Soma is one of the most frequently occurring names in the MBh. for the Moon (I,2582. III,1745. IX,2011. XIII,7241). More rarely it is named Candramas (XII,4499), Candra, the luminous (IX,221), Gaçin having a hare (as emblem) III,2187, Indu (I,2577) and Jayantu (XIII,7092).

The Moon was made the ruler over the naxatra's XII,4499.

Soma's father was Ātri (XIII,7243), cfr. under Varuna.

He was married to 27 daughters of Daxa prajāpati

(I,2580. XII,7541). The story of this marriage is found in a more elaborate form in IX,2013 follow. I give the shorter tale in Vol. III p. 833, which runs as follows:

Daxasya yā vāi duhitarah saṣṭir āsan, tābhyaḥ Kaçyapāya trayodaça prādāt daça Dharmāya daça Manave saptavimçatim Indave, tāsu tulyāsu Naxatrākhyān gatāsu Somo Rohinym abhyadhikam prītimān abhūt tatas tāh ciṣṭāh patnya īrśāvatyah pituh samīpañ gatvā imam arthaṁ çācainsuh: Bhagavann asmāsu tulyaprabhavāsu Somo Rohinim pratyadhičam bhajatī. So 'bravid: yaxmāinam āviçyata iti Daxaçāpāt Somam rājānam yaxmā viveça, sa yaxmanāviṣṭo Daxam agamat. Daxaç cāinam abravit: na samām vartayasitī; tatrarṣayah Somam abruvan: xiyyase yaxmanā paçcimasŷām diçi samudre Hiranya-sarastīrtham, tatra gatvā ātmānam abhiṣecasvēti; athāgacchat. Somas tatra Hiranyasarastīrtham gatvā cātmanah secanam akarot snātvā cātmānam pāpmamo mocayām āsa, tatra cāvabhāsitas tīrthe yadā Somas tadā prabhṛti ca tīrtham tat Prabhāsam iti nāmnā khyātam babhūva, tacchāpād adyāpi Somah amāvāsyāntarāsthah pāurnamāsimātre 'dhiṣṭhitah meghalekhāpraticchannam vapur darçayati meghasadr̄çam varṇam agamat tad asya çāçalaxma vimalam abhavat.

o: Daxa's daughters were 60 in number, of these he gave 13 to Kaçyapa, 10 to Dharma (Yama), 10 to Manu, 27 to Indu, amongst these who were all equally gifted, and were known as naxatra's, Soma felt a passionate love for Rohinī alone, therefore the others were envious and went to their father and said: o most reverend one, although we are all equal in descent still Soma seeks Rohinī's society most, Daxa said: sickness shall seize him, thereupon king Soma

was seized with illness on account of Daxa's curse; overcome by disease he went to Daxa, and Daxa said to him: thou dost not treat thy wives equally well, thou art not just (towards thy wives). The sages said to Soma: thou art wasted by sickness, in the western district, by the sea, there is a bathing place called Hiranya-saras, go there and bathe. Thereupon Soma journeyed there and having arrived at Hiranya-tirtha he bathed there and having bathed he freed himself from sin, and as Soma beamed there in the bath darting rays of light, then the bathing place became afterwards renowned under the name of Prabhāsa. On account of the curse Soma is up to the present day hidden in the night until the first quarter, but when the moon is at its full, it shows a body that is covered by a line of clouds, it has then a mark which clearly resembles a hare.

A myth related to the story of Soma tells how Rāhu tried to swallow both sun and moon. See above.

In XIII,⁶⁷⁵¹ Rohinī is called Caçin's pious wife.

Soma's daughter Bhadrā was married to Utathya, but was stolen by Varuṇa (XIII,⁷²⁴¹), see above.

His daughter Jyotsnākālī was married to Puṣkara, Varuṇa's handsome and intellectual son (V,³⁵³³).

In V,⁸⁸⁰⁴ it is said about the moon:

Atra pītvā samastān vāi
Varuṇasya rasāṁs tu ṣaṭ
jāyate taruṇah Somah
çukrasyādāu tamisrahā.

७० : Here having drunk all Varunas sex juices the infant Soma is born who kills darkness in the beginning of the light (half-moon).

O. Vidyādhara's.

The Vidyādhara's are aërial spirits who live on the top of the mountain Krāuñca in Himavat (IX, 2706).

When warriors fight with one another the Vidyādhara's are said to send a rain of flowers down on them (VII, 5746).

Their chief is Cakradharman (II, 408).

III. YAXA'S.

The word yaxa is probably only a differentiated form of raxas as Yaxa's and Rāxasa's are very often mentioned together, see I, 66, 7658, 2542. VI, 1227, 1480 follow, and as the Yaxa's are said to have seceded from the Rāxasa's with Kuvera at their head, see below. Kuvera was a brother of Rāvaṇa, the prince of the Rāxasa's.

The Yaxa's are generally identified with the Guhyaka's (V, 7480. VI, 549. XII, 10216), yet these are sometimes mentioned apart from the Yaxa's (I, 35).

The origin of the Yaxa's is stated in very different ways.

The function of the Yaxa's is to protect their prince Kuvera, Dhaneçvara, the God of riches:

Yaxottamā Yaxapatiṁ Dhaneçam
raxanti vāi prāsagadāsihastāḥ Hari. 13132.

- o: The foremost Yaxa's protect the Yaxa-prince, the Lord of riches, armed with javelins, clubs and swords,

and to guard his fortress and his garden, see below, and compare the beginning of Kālidāsa's Meghadūta.

Kuvera, the Good of Riches.

His Lineage.

Kuvera belongs originally to the Asura's, his father was the Brahman sage and muni Viçravas, and his mother's name was Ilavilā. His three half-brothers were Rāvaṇa, the Raxas'es mighty king of Ceylon, Kumbhakarṇa and Vibhiṣana, and his half-sister Ārpanakhā, who are all sons and daughters of Kāikasi (Rām. VII,⁹, 28—35, in another form in M. III,¹⁵⁸⁸⁹). Kāikasi was a daughter of the Rāxasa Sumāli, who lived in Pātāla when Kuvera reigned in Laṅkā. Kuvera's wife was named Riddhi (M. XIII,⁶⁷⁵⁰) and his son Nalakūvara (M. II,⁴⁰⁰. III,¹⁵⁸⁸⁶. IX,²⁷⁵⁷).

His Names.

Kuvera is doubtless — kuvīra and means therefore the same as kinnara and kimpuruṣa and kupuruṣa — what a (wretched or hideous) man! He is described as being with three legs and only eight teeth (Wilson's Dict.). Others define the word as a possessive compound with the definition: he who has a hideous body, as, vera, it is opined, means body. Upon this we have however only later lexicographers' authority, but no examples from literature.

In the Mahābhārata and Rāmāyana the following names are used for Kuvera: as a son of Viçravas he is named Vāiçravaṇa (M. III,¹¹⁶⁵³. II,³⁸⁴; R. IV,⁴³, 23). After his mother, Ilavilā he is called Āilavila (M. V,³⁸⁴⁰), after his principal city Alakādhipa, Alaka's ruler (M. IX,⁵⁸³), after his subjects: Kinnareçvara, Guhyādhipa (M. III,¹¹⁸³⁴), Yaxarāj (R. IV,⁴³, 23). Yaxādhipa (Nala 13, 23), Yaxarājan (M. IX,²⁷⁵⁵), Rāxaseçvara (M. III,¹⁵⁸⁹⁰), Rāxasādhipati (M. II,⁴¹⁰, III,¹¹⁷⁰⁵), Yaxaraxodhipati (M. X,¹⁰⁶⁶⁶) o: Lord over Kinnaras, Guhyakas, Yaxas, Raxas. As a mighty king he is titled Rājarāja (M. III,¹¹³⁵⁸. Meghadūta 7), king of kings. As the god of riches he is called Dhanada (M. V,³⁸³¹. XII,¹⁰⁶⁶⁶. R. VI,¹¹, 25), Dhanapati (M. XIII,¹⁰⁶⁷. III,¹¹⁷⁶⁸. Meghadūta 7), Dhanādhipa, Dhanādhipati (M. III,¹¹⁷⁶⁶, 11768), Dhanādhyaxa (R. VII,¹¹, 7), Dhaneçvara, dhanānām içvara (M. III,¹⁶⁷², 11409. XII,²⁸¹⁹, 7552. XIII,¹⁰⁵⁹. R. VII,¹¹, 49). Nidhipa (M. XII,⁷⁵⁵²), Vittapāla (R. VII,¹¹, 26), Vitteça (R. VII,¹¹, 27), and it is said that his body is made of gold (M. III,¹⁶⁷⁸).

Kuvera is driven from Ceylon.

That king of kings, borne on men's shoulders (M. III,¹⁵⁹⁰²) and honoured by all gods (R. III,⁴⁸, 21) reigned first in Lañkā, but his brother Rāvana with the ten heads (daçānana R. VII,¹¹, 27, daçagrīva M. III,¹⁵⁹²⁰), excited by his grandfather Sumāli picked a quarrel with him saying: „This lovely city belonged once to the Rāxasa's with Sumāli at their head, give it therefore back again“. And he conquered him in the battle, drove him out of Lañkā and even deprived him of the chariot

Pushpaka which Brahmā had given him (M. III,¹⁵⁸⁸⁶ foll.). Followed by Gandharva's, Yaxa's, (some)¹ Rāxasa's and Kimpuruṣa's and accompanied by his pious (dharmātman III,¹⁵⁹²³, dharmiṣṭha 11411) brother Vibhīṣaṇa, who as a reward for his fidelity was made Commander-in-Chief of the Rāxasa and Yaxa armies (M. III,¹⁵⁹²⁵; conf. III, p. 838?), Kuvera journeyed by the advice of his father, with wife, son and servant, with his chariots and his goods and chattels to Himālaya, to the balmy and beautiful mountain Gandhamādana and to Kālāsa with the river Mandākinī, the most lovely of all streams, covered with fragrant golden lotuses, which shine like the sun. While Kuvera took up his abode in Himavat, Rāvana marched with his cannibal Rāxasa's into the empty city of Laṅkā (R. VII, 11, 47), from where he afterwards attacked both Deva's and Dāitya's seized their treasures, and because he caused loud wailing and lamentation (rāvayām āśa) he was called Rāvana M. III,¹⁵⁹²⁴).

Himālaya.

The Himavat mountains hold the highest place amongst all the mountains in the world (M. XIII,¹⁴⁰⁷), they are praised as being divine, holy and loved by the gods (M. III,¹⁴⁹⁵) and they are protected by Rāxasa's and Piçāca's (M. VIII,²¹⁰⁴). From them the ascent is made, through the air, up to Svarga-heaven with the Nandana forest, the home of the inhabitants of heaven, the Deva's. The high Kuvera enjoys a fourth

¹ I have added »some« before Rāxasa's because I assume that the Rāxasa's have formed two parties, viz: one that sided with Rāvana and one that kept to his banished brother. Conf. also III,¹⁴⁵⁴⁸.

part of Meru's treasures and he gives a sixteenth part to mankind.

South of Mount Nila and on the north side of Meru (M. VI,²⁵⁴) lies the holy northerly Kuru-land where the Siddhas dwell. The trees there are always in flowers and always bear fruit, and the flowers exhale a delicious odour and the fruits are luscious, and anybody can pluck as many flowers as he likes. Some of the trees give milk continuouly, with six sorts of juice equal to Amrita, and others give raiment, and the fruit serves as ornaments. The lotus ponds are lovely, and the soil is strewed with fine gold sand and gleams with diamonds and other precious stones, the joys of all seasons rule here, and all those people who have fallen down from (o: have lived their time out in) the world of the gods, are re-born here. Cfr. supra p. 167.

Kuvera's land.

Among Himālaya's many great and small mountains Kuvera chose Kāilāsa (also called Hemakūta) (M. III,₁₂₃₄₀. VI,₂₂₉, ₂₃₆, ₂₄₆. V,₃₈₄₀) and Gandhamādana (III,₁₁₆₀₀) as his favourite dwelling place. Gandhamādana darkens like a cloud in the sky. It is inhabited by hosts of Yaxa's, Gandharva's, Sura's and Brahma sages (M. III,₁₁₀₈₉), and with clouds on its sides it seems to dance with outspread wings (M. III,₁₁₀₉₁). The mountain has forests with different kinds of flowers, rivers and lakes with fresh golden lotuses, and with a swarm of swans, Kārandavas and Cakravākas in the lotus-filled river it resembles a wreath on the mountain's temples. Herds of wild elephants, timid antelopes

with grass in their mouths, buffalos, bears and leopards graze there (M. III,₁₁₃₃₇. V,₂₄₇₀). On Gandhamādana's summits Kuvera, the lord of Guhyakas' wanders at peace together with the Rāxasa's and surrounded by hosts of Apsaras'es (M. VI,₂₂₈). The Guhya's protect the mountain (M. VIII,₂₁₀₈). The whitish-yellow (R. IV,₄₈, 20) Kāilāsa is 6 yojana's high (M. III,₄₀₈₃₀), and a gigantic jujube tree is found there. It is likewise covered with lovely woods, rivers, lakes and caves (M. III,₁₂₃₄₃).

Here Kuvera was installed by Brahmā himself (M. V,₃₈₈₀) in dominion over all riches (M. IX,₂₇₅₃ XII,₄₄₉₆) and over Rāxasa's, Yaxa's and Gandharva's, and he rejoiced greatly (M. XII,₁₅₂₈).

At the entrance to Kāilāsa there is a golden gate (M. XIII,₁₄₁₂).

Kuvera's great forest, mahadvana, is called Nandana (M. II, Vāyupurāṇa p. 358). His grove (udyāna, vana) is called Cāitraratha (V,₃₈₃₁. R. VI,₁₁₁, 31. M. III,₁₁₂₈₇. I,₂₃₇₆, 3282).

His river is the beautiful Mandākinī (M. XIII,₁₄₁₂, 1443, 4860. R. III, 5, 36. VII, 11, 41), the first of rivers whose waters are decked with golden lotuses, that resemble the sun.

His lotus-lake, Nalinī or Jāmbūnada-saras, the golden lake (M. V,₃₈₄₃) is called Alakā (M. II,₃₉₀). It is full of divine, fragrant, golden Sāugandhikā lotuses and all sorts of aquatic birds, surrounded by lovely woods with thick trees and climbing plants. Its water is clear and cool, and has an ambrosial taste. It is guarded by Rāxasa's named Krodhavaça's with their king Manibhadra at their head (M. III,₁₁₄₅₁, 10826. XIII,₁₄₁₃. R. IV,₄₈, 22. Nala 12 v. 130).

A bathing place is named after him (Kuvera) and is called tīrtha Kāuvera (M. IX,²⁷⁵²).

His city, pura, āvāsa, ālaya, sadana, is called Alakā (Megh. v. 7) and himself after it Alakā's prince Alakādhipa (M. IX.⁵⁸³). It is embellished with golden houses, crystal palaces and entirely surrounded by a golden wall with doors and gates. Rows of flags and banners flutter in the wind, and dancing jesting women are seen everywhere (M. III,¹¹⁶⁹⁷, 11753—54).

His palace, bhavana, which is built by Viçvakarman, shines like the white-yellow cloud and is edged with gold (R. IV, 43, 21. M. III,¹¹³⁵²).

His assembly-hall, sabhā, which is built by himself on the strength of his great sacrificial power is 100 yojana's in length and 70 in breadth. It is as bright as the peaks of Kālāsa, and its white sheen eclipses even the splendour of the moon. Borne by Guhyaka's it seems to float in the air. The heavenly palace is resplendent with lofty halls of gold. It glitters with coloured pearls, and is delightful with its divine fragrance. On a throne, which shines like the sun, sits in this hall the high Vaiçravāna in a dress with coloured ornaments, and with shining earrings. The throne and the throne footstool are covered with divine carpets. A cool refreshing breeze, which rushes through a forest of high Mandāra trees, and brings with it a delightful odour from clusters of Sāugandhika lotuses in Lake Alakā and from the Nandana forest, refreshes him, and innumerable hosts of Apsaras'es and Gandharva's worship the giver of riches and serve him with dance and song. There the Guhyaka's, Yaxa's, Rāxasa's, Piçāca's

Vidyādhara's gather, and all mountains and hills, impersonated, with Meru at their head, and Saṅkha and Padma, the greatest of all eminent treasures. Here Laxmī with Ciava and Umā come and many others (M. II,³⁸⁸).

His chariot, vāhana, vimāna, which was built by Viçvakarman, is ornamented with painted edges and goes wherever one wishes, it is called Pushpaka (M. III,¹⁴⁵⁴⁶). It was given him by Brahmā together with the sway of all riches, divinity and immortality, suratva, amaratva, sovereignty as the world's guardian, loka-pālatva, friendship with Rudra and a son Nalakūvara (M. III,¹⁵⁸⁸⁶, 11775. IX,²⁷⁵⁶. R. III,⁴⁸, 6). When Rāvana took away his chariot (see above) Kuvera cursed him using these words: „It shall not bear thee, but it shall bear him who shall overthrow thee in the strife, and thou shalt soon die because thou hast scoffed at me, thine elder brother“ (M. III,¹⁵⁶²²).

His favourite weapon, asta priya, is Antardhāna, a strong, sharp, shining weapon which lays the enemy low or forces him to take flight. With it Cañkara destroyed of yore Tripura and crushed the mighty Asura's (M. III,¹⁷⁰²).

His favourite drink is honey, madhu, he has a jar full of it standing on the mountain Gandhamādana in an inaccessible chasm. It is guarded by poisonous serpents. If a mortal partook of it he would gain immortality, a blind man would recover his sight and an old man would be rejuvenated (M. V,²⁴⁷⁴).

Kuvera forms, it appears, an intermediate link between the cannibal Rāxasa's and the Surian

Deva's. He leaves the Troll's in Ceylon and goes to the gods on Himālaya and associates with them. He even becomes Qiva's friend. It is clear that among the Deva's Rudra is the one most closely united to him. As a proof of his admission to the celestial regions we may refer to his being called a Deva in the Rāmāyaṇa VII,¹¹, 30, and in Manu V,⁹⁶ he is named amongst the Lokapāla's (Guardians of the world).

APPENDIX TO KUVERA.

India has long been looked upon as the cradle of fairy tales and legends, and such is indeed the case, for beside numbers of short folk-stories such as *Vetāla-pañcavimçati*, 25 Tales by a Ghost, *Çukasaptati*, 70 Tales by a Parrot, *Siṁhāsana-dvātrimçat*, 32 Tales by the Images on Vikramāditya's Throne, and beside those found spread throughout the *Mahābhārata* and *Rāmāyaṇa* and in fact in all the Indian literature with its commentaries, we have the following important collections of fables, fairy stories and tales: The *Jātaka*-book concerning the Transmigration of souls, from about 477 B. C., published by V. Fausbøll in 7 vols. 1877—97¹; the *Pañcatantra*-book in 5 chap., by Viṣṇuçarman, from about 530 A. D. published first by Kosegarten 1848 since by Kielhoru and Bühler 1868—81, 2 ed. 1882²; *Hito-padeça*, the Beneficial Instruction, published by, Carey 1804, by Schlegel and Lassen 1829—31, by P. Peterson 1887³; *Kathāsaritsāgara*, the Lake of

Of an English transl. by E. Cowell 4 vols. have appeared 1895—1901. ² Transl. into German by Benfey 1—2 vols. 1859, by Fritze 1884, into French by Lancereau 1871, into Danish in extracts by Harald Rasmussen 1893. ³ Transl. into English by Wilkens 1787 into German by Max Müller 1844, Schönberg 1884, Fritze 1888, into French by Lancereau 1855.

Legend Streams by Somadeva, from about 1063, published by Brockhaus, 1839—66, and by Durgāprasāda 1889¹; Kshemendra's *Avadāna Kalpalatā*, 1—2 vols. 1888—97, H. Jacobi, *Erzählungen in Māhārāshtrī*, 1886. *Kathā Kosha* a Treasury of Tales, transl. by Tawney, 1895. (Or. Transl. Fund). Die Āvāsyaka-Erzählungen. Herausgeg. von E. Leumann 1897. (In Abhdl. für die Kunde des Morgenlandes. Bd. 10).

To these must be added from more modern times: Frere, Old Deccan Days; or Hindu Fairy Legends, 1868; Stokes, Indian Fairy Tales; Lal Behari Day, Folk-Tales of Bengal, 1883; Steel and Temple, Wide awake Stories, Bombay 1884. Temple, The Legends of the Panjāb, 1—2 vols. 1884—85; Knowles, Folk-Tales of Kashmir, 1888; Swynnerton, Indian Night's Entertainment, or Folk-Tales from the Upper Indus. London 1892; and from the latest date many stories communicated in the periodical: The Indian Antiquary.

It can be proved that some of the old Indian tales have simply wandered through literature from east to west, to Persians, Hebrews, Arabians, Syrians, Greeks, Turks and into European Folk-literature of the middle ages, others have probably been transmitted and spread from land to land all over the world by word of mouth. But in all cases the greater part of the Folk-Tales, both on the whole and in many separate characteristics, point back to India as the land of their birth, and it is Theodor Benfey's great merit that he has proved this, in his thorough researches, in the introduction to

¹ Transl. into English by Tawney, 1—2 vols., 1880—84.

his translation of Pañcatantra. And when the old Greek authors, Herodot, Ktesias, Strabo and Ælian speak of gold digging ants, of grifins, og pigmies, of one-legged men, of others with dog's heads and the like, it is evident that these tales are only a reflection of the imaginative mind of India.

Some of the principal elements in the fables are gold, silver and precious stones. Who has not heard of Jason with the golden fleece, of Fafnir, who guards the gold on Gnita Heath, of the Asa's who throw golden dice on the plain of Ida, of Sif's golden hair, of the boar Goldbristle, of Goldmane, the golden ring Draupnir etc.: and who has not read Asbjørnsen's and Moe's fairy tales Kari Træstak; East of the Sun and West of the Moon. The Maiden on the Glass Mountain, The three Sisters, who are taken into the mountain and similar goblin stories from all countries, in which precious metals play an important part.

In India we read of serpents (*nāga*, *sarpa*) in ant-hills full of gold (Pañcatantra III,⁵, 10), of golden *hamsa*'s (Pañcat. III,⁶; Jātaka Nr. 136), of the *Nāga* who makes a present of jewels to the king who saved its life (Jātaka Nr. 386), of the princess who will only marry one who has seen the golden city (Kathā-Sarit-Sāgara V,²⁴), of the golden lotuses (Kathā-S.-S. V,²⁵), of Cīva's garden of golden trees with branches of jewels and flowers with clusters of pearls (K.-S.-S. IX,⁵²) and so forth.

How does it happen that precious metals and minerals play so important a part in India's tales (and therefore also in those originating from there). The

simple reason is because India has always been richly endowed with the same.

An early proof of this fact we gather from the records of the ancient Greeks. Thus Megasthenes relates that whilst the land on its surface bears all kinds of cultivated fruits, it has underneath numerous veins of all sorts of metals, for it is in possession of much gold and silver, and not a little copper and iron, yes, even tin and other metals which are used in the manufacture of useful articles and ornaments, as well as implements of war. He furthermore says that Taprobane (Ceylon) produces more gold and more large pearls than the continent of India, and people's raiment is interwoven with gold and ornamented with gems. He further relates about gold digging ants amongst the Dards¹ and says that the rivers carry gold dust², and that part of it is given in tribute to the king.

Another proof is the numbers of mines still being worked in India. According to Constable's Hand Atlas of India there are about 59 gold mines, 14 silver mines, 34 diamond mines, beside 105 iron-, 55 copper- and 21 lead mines.³

¹ See Schiern's treatise on the gold digging ants, 1873. ² Conf. Gertz's transl. of Lucian p. 158: An Indian ant, of those who dig gold. Mikylos: And to think that I, ass that I was, should have hesitated in my former life to provide myself with only a trifling portion of gold dust, to bring with me into the present! ³ Temple, India p. 303: India is one of the oldest gold-producing countries in the world. — Marshman says in his History of India I p. 10. that when Darius had conquered India, this land yielded $\frac{1}{8}$ of his income and that the tribute was paid in gold, while the tribute from the rest of the state was only paid in silver. — Friedländer says in his Sittengeschichte III p. 50: Cleve who wandered about in the vaults of Murshadabad amongst heaps of Gold and jewels

The great conquerors whose desire it was to reach India also give evidence of this. We must first mention the traditions concerning Dionysus and Hercules, then the invasions of Cyrus, Darius, Alexander, the Çakas (Scythians), Mahmud of Ghasna, the Mongol Tamerlan, (even Napoleon's thoughts have been busy with India) until at last, of European Mercantile Companies, the English in 1757 gained the mastery and after the mutiny in 1857 proclaimed Queen Victoria „Empress of India“. The country is now governed by a Viceroy.

Considering these things can we wonder that we in India find a God of Riches, a god for those riches that grow in the mountain and not those that grow in the fields?

— — still his purchase of diamonds came in Madras alone to 25,000 £, and a box with jewellery belonging to his wife was valued at 200,000 £.

INDEX.

- Aborigenes 1. 41. 27. 39. 45. 46. 49. 51.
Acland 94. 53. 80. 81. 92. 100. 170.
Ādikartar 69. 184.
Aditi 49. 54. 75. 76. 112. 113. Āmṛta-manthana 20.
Āditya 59. 75. 76. 81. 98. 108. Āmīça 56.
Āgastya 84. 91. 98. 140. Anala 170. 176.
Āgneya astra 179. Anaṅga 164.
Agni 26. 135. 149. 171. Ananta 21. 22.
Agni's tears 128. Andhaka 166.
Aha 170. Añgiras 72.
Ahalyā 89. 91. Anila 170. 176.
Āilavila 182. Annihilation 57.
Āirāvata 24. 83. 84. Antaka 138.
Āirāvata, king of the ser- Antardhāna 187.
pents 28. Anuhrada 8.
Āirāvana 83. Apsaras 21. 52. 86. 90. 100.
Ājāgara 29. 123. 137. 170.
Ākāṣa-Gaṅgā 162. Arjuna 42. 85. 123. 150. 185.
Alakā 186. Arms, ten, 149.
Alakādhipa 182. 186. Aruṇa 77. 78.
Amara 43. Arvuda 30.
Amaravatī 87. Aryaka 30.
Ambrosia, see Amṛta. Aryaman 56.
Amṛta, Amrita 9. 20. 21. Aryans 42.

- Açvapati 140.
 Açvaçiras 121.
 Açvasena 30.
 Açvins 128. 129.
 Asi 75.
 Assam 42.
 Assembly-hall 80. 87.
 Asura 1. 2. 3. 9. 21. 24.
 27. 30. 41. 49. 122.
 Atri 27. 71. 101. 177.
 Ayodhyā 161.

 Bark 158.
 Bengal 1. 42.
 Bhadrā 179.
 Bhaga 56. 165.
 Bhaga-netra 155. 164. 165.
 -ghan 166. -han 166.
 -hara 166. -nipātana 166.
 Bhāgavata-Purāna 121.
 Bhāgīrathī 162.
 Bhānu 77.
 Bhāradvāja 83. 104.
 Bharata 98.
 Bhārata 73.
 Bhīma 36. 42.
 Bhimasena 36.
 Bhogavatī 29.
 Bhṛgu, Bhrigu 21. 42. 139.
 146. 151. 175.
 Bhujaga 29.
 Bhūritejas 171.
 Bhūta 105.
 Bhūti 106.
 Bluethroat 24.
 Boar 114.
 Bowman 122.
 Brahma 57. 63. 67. 152.
 Brahmā 21. 22. 24. 57. 69.
 72. 74. 93. 104. 105. 112.
 148. 171. 185.
 Brahmā's assembly-hall 72.
 73.
 Brahmā's day 58.
 Brahmā's night 58.
 Brahmā's seat 72.
 Brahmā's worlds 72.
 Brahmacārin 158.
 Brahman 57. 162.
 Brāhmaṇa 41. 153. 157.
 Brāhmaṇa-murder 91.
 Brahmanic worlds 145.
 Brahmarshi 104. 146.
 Brahmaçiras 150.
 Brandes, Edv., 160.
 Bull 150.

 Cāitraratha 185.
 Cakradharman 180.
 Cakravāka 170. 180.
 Candāla 160.
 Candra 177.
 Candramas 177.
 Cannibal 30. 34. 187.

- Cāraṇa 127.
 Cārudatta 160.
 Caturmukha 148.
 Ceylon 188.
 Chariot 83.
 Charioteer 83.
 Churchyard 159.
 Churning of the ocean 9. 45.
 Cikura 30.
 Citrabhānu 7.
 Cord, sacrificial, 113.
 Crematories 158.
 Cyavana 129. 132.
 —————
 Dadhica 84.
 Dāitya 1. 2. 9. 24. 40. 46. 49.
 Damayantī 135.
 Damča 8.
 Dānava 2. 9. 24. 25. 41. 160.
 Daṇḍa 138. 139.
 Dasra 128.
 Dasya 1. 28.
 Daxa prajāpati 1. 2. 75. 77.
 92. 137. 150. 171. 177.
 Daxa prajāpati's offer 163.
 Daxinā diç 123.
 Death 155.
 Deeds 45.
 Deva, Deva's 40. 43. 46.
 81. 140. 144. 149.
 Devadatta 84.
 Devadeva 148.
 Devādhipa 82.
 Devaloka 84.
 Devamātar 76.
 Devarāja 82.
 Devarṣi 146.
 Devaçarman 90.
 Devasenā 142.
 Devayāna 81.
 Devendra 82.
 Dhanada 182.
 Dhanañjaya 30.
 Dhanapati 182.
 Dhaneçvara 182.
 Dhanvantari 23. 45. 52.
 Dhara 170.
 Dharma 5. 50. 106. 138.
 146. 153. 170. 178.
 Dharmarāja 138.
 Dharmendra 138.
 Dhātar 56. 70. 80.
 Dhṛtarāṣṭra 30
 Dhruva 170.
 Dhūmorṇā 137.
 Dhundhu 8.
 Dhūrjaṭi 154.
 Diadem 150. 160.
 Dissolution 57. 81.
 Discus 26. 27.
 Diti 2. 49. 54.
 Div 84.
 Divāukas 43.
 Duhsahā 106.

- Durgā 151. 159.
Dwarf 112. 114.
Dyāus 93.
Dyo 93.
Dyumatsena 140.
-
- Earth 46. 55.
Egg 100.
Elephant 24. 83.
-
- Fire 153.
Flagstaff 83.
Fork 151.
Funeral pile 158. 159.
-
- Gandhamādana 43. 183.
184. 187.
Gandharva 7. 20. 52. 126.
137.
Gandharvī 92.
Gaṅgā 171.
Gaṅgā Bhāgīrathī 160.
Ganges 147. 161. 163.
Garuda 77. 78. 79. 105. 161.
Garutmat 79.
Gāuri 101.
Gāutama 88.
Gay 158.
Gem, celestial, 22. 169.
Ghaṭotkaca 42.
Ghṛtācī 125.
Gods 20. 21. 24. 27.
Gold sand 181. 184.
-
- Go-loka 93.
Gomati 29.
Good deeds 45.
Grassmann 142.
Grīṣma 94.
Guhyādhipa 182.
Guhyaka 128. 185. 186.
Gunakeçī 83. 84.
-
- Hālāhala 43. 45. 51. 149.
Hamsa 74.
Haṁsikā 92.
Hara 154.
Hare 179.
Hari 51. 52. 105. 109. 114.
119. 121. 143.
Harivamṣa 56. 121. 143. 171.
Hayaçiras 117.
Havyavāhana 171.
Heaven 161.
Hell 140.
Hemakūṭa 184.
Heroes 87.
Hideous 156.
Himālaya 43.
Himavat 74. 84. 148. 151.
161. 163. 183.
Hindu 152.
Hindu tribes 42.
Hiraṇmaya 79.
Hiranvatī 79.
Hiranyakaçipu 8. 117.

- Hiranyakṛt 171.
 Hiranyakāti 151.
 Hiranyakapura 3.
 Hiranyakasaras 178.
 Hiranyakatīrtha 178.
 Hiranyakāxa 116.
 Homadhenu 93.
 Horse's head 117.
 Horse, sacrifice of, 161.
 Hot season 93.
 Hrisikeṣa 52.
 Hutabhuja 173.
 Hutāça 171. 173.
 Hutāçana 174.
-
- Ilavilā 181. 182.
 Incarnation 110. 112.
 Indra 27. 28. 40. 42. 46.
 56. 81. 87. 88. 89. 90.
 98. 103. 114. 122. 135.
 143. 149. 176.
 Indra-loka 84.
 Indrāñi 83.
 Indraship 81.
 Indu 177.
 Invention of arms 89.
 Īçāna 146. 155.
 Ixumati 29.
-
- Jambha 8. 122.
 Jāmbūnada-saras 185.
- Jarā 35.
 Jātavedas 171. 175.
 Jaya 30.
 Jayanta 56. 177.
 Jewels 169.
 Jvalana 171.
 Jyotsnākālī 101. 179.
-
- Kadru 77.
 Kāikasi 181.
 Kāilāsa 83. 93. 183. 185.
 Kāitabha 119. 122.
 Kāitava 8. 9.
 Kākutstha
 Kāla 62. 150. 156.
 Kālakañja 1.
 Kalakuta 24.
 Kālanemi 8.
 Kālāntaka 138.
 Kālaprṣṭha 30.
 Kāleyya 1.
 Kāli 152.
 Kālidāsa 93. 104. 149. 150.
 151. 165.
 Kāliṅga 1.
 Kalpa 144. 145.
 Kāma 164.
 Kāmadughā 93.
 Kāmaduh 93.
 Kāmalāxa 8. 166.
 Kāiyaka 34.
 Kāṇḍava 184.

- Kapila 161.
 Karkotaka 30.
 Karnikāra-wood 148.
 Kārtikeya 171.
 Kaçyapa prajāpati 1. 2. 39.
 54. 55. 76. 93. 178.
 Kācyapeya 79.
 Kathā-Sarit-Sāgara 164.
 Kāunteya 96.
 Kāustuva 23. 46. 104.
 Kāuvera tīrtha 186.
 Keçava 52.
 Keçin 6. 8.
 Khalin 1.
 King-ṛṣi's 146.
 Kinnara 21. 37. 44. 127.
 Kinnareçvara 182.
 Kirmira 8.
 Kratu 71.
 Krāuñca 172. 180.
 Kṛṣṇa 102. 121.
 Kṛta-yuga 50. 100.
 Krodhavaças 185.
 Kumāra 171.
 Kumāra-sambhava 165.
 Kumbhakarṇa 181.
 Kunti's son 96.
 Kūrma-incarnation 122.
 Kuru 169. 184.
 Kuruids 42.
 Kuruxetra 29.
 Kuça-grass 170.
 Kuvera 1. 135. 151. 180.
 181.
 Lañkā 181. 182.
 Lapis lazuli 169.
 Law 75.
 Laxmī 23. 24. 45. 106. 187.
 Light-world 88.
 Lightning 153.
 Liṅgāni devānām 44.
 Lokāntakṛt 138.
 Lokapāla 134.
 Lokapitāmaha 70.
 Lotus 104.
 Lotus eyes 123.
 Lotus ponds 184.
 Lubbock 69.
 Mada 8.
 Madana 164.
 Madhu 8. 9. 119. 121. 187.
 Madhusūdana 52. 111. 121.
 Maelstrom 75.
 Māgadha 1.
 Maghavan 88.
 Maghavat 135. 166.
 Mahādeva 24. 102. 107. 116.
 151. 155.
 Mahājaya 30.
 Mahākālī 159.

- Mahāmeru** 72. 135. **Milk** 92. 169. 184.
Mahāniraya 136. 140. **Milk-sea** 102. 105.
Mahāyogin 110. **Minstrels** 46.
Mahendra 82. 85. **Mittra** 56. 99.
Mahendrāṇī 83. **Mittra-Varuṇa** 99.
Maheṣvara 147. 150. 154. **Moon** 23. 25. 28. 34. 43.
Mahiṣa 6. 8. 152. 173. 149. 150. 153
Mālayavat 43. **Mṛcchakaṭikā** 160.
Mānasa 58. 127. **Mṛtyu** 62. 138.
Mandākīnī 183. 185. **Mudikī** 175.
Mandara 21. 22. 45. 50. 85. **Muni** 86.
 103. 148. 160. **Mura** 8.
Mandhātar 151. **Music** 158.
Mani 30.
Mañki 8.
Man-lion 116.
Mantra 24.
Manmatha 164.
Mantrin 85.
Manu 56. 75. 170. 188.
Marici 2. 71. 75. 143.
Mārtanda 77. 128.
Marut 176. **Maruts** 142.
Marutvat 143.
Mātali 42. 83. 85.
Matsya-incarnation 122.
Maya 4. 8. 9. 122.
Meghadūta 104.
Meru 20. 43. 72. 85. 103.
 148. 161. 169. 183. 184.
Messengers of death 137. 142.
Mild 157.
 26. 119.
Nāga 1. 28. 29. 42. 77. 84.
 100.
Nāgaaloka 29.
Nāgaxayakāra 80.
Nahuṣa 8. 30. 91.
Nāimiṣa 29.
Nalakūvara 181.
Nalinī 185.
Namuci 8. 90. 92.
Nanda 160.
Nandana 86. 182. 185.
Nandini 93.
Nara 24. 26. 27. 127.
Nārada 140. 146.
Naraka 8. 9. 122.
Nārāyana 21. 22. 23. 25.
 26. 119.
Nārāyana astra 105.

- Narasimha 116.
 Nāsatya 128.
 Naxatra 177.
 Nectar 21. 23. 24. 25.
 Nidhipa 182.
 Nikumbha 8.
 Nīla, mountain 169. 188.
 Nīla, king, 175.
 Nilakantha 28. 149.
 Niraya 29.
 Nirmocana 3.
 Nirvāṇa 65.
 Niṣadha 29. 79. 127. 134.
 Nivāta-Kavaca 1. 7.
 Nr-simha 116.
 —————
 Ocean 21. 100.
 Offering 74.
 Offering cow 93.
 —————
 Padma 74. 106. 187
 Padmanābha 30. 104.
 Pāka 8.
 Paṇḍuid 42.
 Pannaga 29.
 Pannagācaka 80.
 Parambrahma 103.
 Parjanya 56. 82. 93. 96. 97.
 98.
 Pārtha 97. 123.
 Pārvatī 151. 164.
 Pāṇa, a noose, 101.
 Paçupati 148.
 Pātāla 3. 29. 51.
 Pāuloma 1.
 Pāvaka 172.
 Pāvaki 171. 172.
 Pāvana 176.
 Peacock's tail 160.
 Penance 87. 158.
 Pināka 150.
 Pinakadhṛk 162.
 Pinākin 151.
 Piṅgeça 171.
 Piçāca 37.
 Pitāmaha 70.
 Pitṛ's 140. 143.
 Pitṛ-loka 136. 139. 161.
 Pitṛ-rāja 135.
 Pitṛnām prabhu 135. 136.
 Plavaṅga 171.
 Poison 24.
 Prabhāsa 178.
 Prajāpati Brahmā 70. 112.
 143. 144. 146,
 Prajāpati 15. 71.
 Pracetas 163.
 Pralaya 57. 61.
 Prahlāda 9. 172.
 Prahrāda 89. 92.
 Pratyūsa 170.
 Pretarāja 135. 138.
 Pr̥thā 3.
 Pulaha 71.

- Pulastya 71.
 Puloma 8. 89. 175.
 Pulomā 95
 Punishments of hell 139.
 Purandara 50. 54.
 Puruṣa 58. 112.
 Pūṣan 56. 164.
 Puṣkara 101. 179.
 Puṣkaramālinī 87.
 Puṣpaka 183.
 —————
 Raghunandana 53.
 Rāhu 9. 24. 25. 179.
 Rāhu's head 27.
 Rainy season 93. 94.
 Rājarāja 182.
 Rāma 150.
 Rāmāyaṇa 1. 39. 161. 189.
 Rasātala 92.
 Rāvana 135. 180. 182. 183.
 Ravi 56.
 Raxas, Rāxasa 35.
 Rāxasa 1. 7. 30. 33. 35.
 36. 38. 42.
 Rāxasi 31. 32.
 Rhbu's 144. 145.
 Riddhi 181.
 Rgveda 107.
 Ṛṣi 7. 75. 124. 145. 146.
 Rtusamhāra 94.
 Roads, two, 140.
 Roga 138.
- Rohinī 92. 178. 179.
 Ruci 90.
 Rud 154.
 Rudra 51. 75. 112. 151.
 154. 166. 188.
 Rudra-Çiva 147.
 Rudra's 146.
 Rudrasūna 172.
 Rulers of the world 75.
 —————
 Çaci 83. 87. 91.
 Çakra 9. 56. 82. 87. 114.
 123. 125. 135. 143.
 Çakra-loka 84.
 Çakravāpin 30.
 Çambhu 163.
 Çamī-wood 176.
 Çamvara 8.
 Çāñkara 45. 51. 157. 158.
 187.
 Çāñkha 84. 101. 105.
 Çāntanu 171.
 Çārīga 105.
 Çāryāti 132.
 Çaćin 177.
 Çatakratu 34. 88. 96. 143.
 Çesa 29. 30. 105. 109.
 Çikhin 171.
 Çiçupāla 121.
 Çitikanṭha 149.
 Çiva 15. 53. 71. 106. 108.
 147. 149. 154. 157. 161.

163. 164. 165. 166. 187. Savitar 56. 81. 128. 164.
 188. Sāvitra 148.
 Āśivā 171. Sāvitri 74. 140.
 Āśrī 45. 89. 106. 140. Serpent 28.
 Āśrīkanṭha 149. Serpent-world 29.
 Āśrīvatsa 104. 113. Severe 154.
 Āśrutāvatī 83. Siddha 24. 123. 128. 166.
 Āśūdra's 129. 167. 184.
 Āśukra 8. Siddhi 101.
 Āśūla 151. Signs of the devās 44.
 Āśūladhara 151. Sin 158.
 Āśūlapāṇi 151. Skull 159.
 Āśūlin 151. Slaughter of the Asura's 45.
 Āśurpanakhā 181. Snakes 160. 161.
 ——————
 Sabha 87. 186. Soma 101. 102. 134. 170. 177.
 Sacrifice 87. Soma-offer 129.
 Sacrifice of horses 81. Sorcery 30.
 Sādhyā 167. Soul 62.
 Sāgara 161. Srutasena 30.
 Saha 175. Steed, the white, 23.
 Sahadeva 175. Storm-gods 146.
 Sahasrāxa 82. Subhadrā 92.
 Sālva 8. 9. Sudarçana 26. 105.
 Salvation 108. Sudhā 92.
 Samhlāda 8. Sudharmā 83.
 Samkha 187. Sukanyā 132. 134.
 Samyamana 136. Sumāli 181. 182.
 Saramā 138. Sumukha 30. 42. 43. 79. 84.
 Sarpa 28. Sun 25. 28. 34. 43. 57. 75.
 Satyavat 137. 140. 80. 149. 153. Names of
 Sāugandhika-lotus 183. 186. the sun 81. 87.
 Sunābha 101.

- Sunāman 79.
 Sunetra 29.
 Sunrise-hill 34.
 Sunshade 100.
 Suparnā 43. 78.
 Suprajā 77.
 Sūr 75.
 Sura 1. 2. 21. 43. 51. 81. 88.
 Surabhī 29. 92. 93.
 Surendra 173.
 Sureṇu 77.
 Suruc 79.
 Surūpā 92.
 Suryā 75. 81.
 Suvala 79.
 Suvarcala 76.
 Suvarcas 79.
 Svadhā 92.
 Svābhā 171.
 Svar 75. 84.
 Svarbhānu 9. 28.
 Svarga 43. 45. 72. 83. 85.
 87. 139. 183.
 Svargadvāra 84.
 Svarga-gāmin 87.
 Svargaloka 84.
 Svargati 84.
 Svastika 30.
 Svayambhū 70.
 —————
 Tālajamīgha 8.
 Taprobane 192.
 Tāraka 8. 9. 41. 89. 165. 173.
 Tārakāxa 8. 166.
 Tawney 164.
 Taxaka 30. 42.
 Thunderbolt 84. 122.
 Tilottama 88. 148.
 Tīrtha 31.
 Tortoise 21.
 Trāilokya 54.
 Tridaça 43.
 Tridiva 43.
 Tridivāukasa 56.
 Triloka 3. 39. 40.
 Trilokakṛt 70.
 Trimūrti 111.
 Trinetra 149.
 Tripura 166. 187.
 Tripuraghātin 167.
 Tripuraghna 167.
 Tripurāntakara 167.
 Tripurārdama 167.
 Triçiras 8. 9. 90.
 Triçūla 151.
 Trivikrama 114.
 Tumbura 127.
 Tvāṣṭar 56. 84. 90.
 Tvāṣṭri 76. 128.
 —————
 Uccaiḥravas 45. 49. 53. 83.
 Udaya-hill 34.
 Umā 148. 149. 151. 161. 187.
 Umāpati 151.

- Upasunda 8. 9.
 Urāga 29.
 Urvaçī 123.
 Uçanas 8. 149. 169.
 Utathya 101. 102.
 Uttara-Kuru-land 167.
-
- Vahni 171.
 Vāidehi 35.
 Vāijayanta 83.
 Vāikuntha 105.
 Vāinatelya 79.
 Vāiçravaṇa 176. 182. 186.
 Vāiçvanara 171.
 Vāiṣṇava astra 105.
 Vāitaranī 136. 140.
 Vāivasvata 77. 135. 136.
 Vajra 84.
 Vaka 31.
 Vala 8. 89.
 Vālakhilya 170.
 Vali 8. 40. 92. 114. 122.
 Varāha 114.
 Varṣa 94.
 Varuna 3. 22. 34. 43. 44.
 56. 99. 135. 176. 177.
 179. 180.
 Varuṇālaya 34.
 Vārunī 45. 49. 93. 101. 102.
 Vaçīṣṭha 71. 146. 171.
 Vāśava 81. 82.
 Vasu 170.
- Vāsudeva 160.
 Vasuki 22. 29. 30. 42. 45.
 Vāta 176.
 Vātāpi 8. 9.
 Water 153.
 Vāyu 43. 173. 176. 177.
 Weapons 84.
 Veda's 86. 116. 118. 120.
 153. 163. 173.
 Vegavat 89.
 Vibhāvasu 171.
 Vibhīṣāna 181. 183.
 Vidyumāla 8. 166.
 Vijaya 84. 151.
 Viñā 126.
 Vinatā 77. 79.
 Vinatāsūnu 79.
 Vindhya 160.
 Wine 23.
 Vipracitti 8. 9.
 Vīra 8.
 Virūpāxa 8.
 Viçravas 181. 182.
 Viçvakarman 4. 101. 107.
 136. 186. 187.
 Viçvakṛt 70.
 Viçvarūpa Triçiras 90.
 Viṣṇu 21. 24. 27. 41. 46.
 49. 56. 63. 75. 79. 88. 90.
 91. 102. 108. 114. 122.
 148. 173.
 Viṣṇu's forehead 72.

Vishnu's navel	72. 74.	Y
Vivasvat	56. 136.	Y
Vivindya	8.	Y
Vixava	8.	Y
Vṛha-pati	91. 114. 146.	Y
Vṛrabhadhaja	150.	Y
Vṛsañka	150.	Y
Vṛṣaparvan	8.	Y
Vṛtra, Vritra	7. 8. 84. 90. 114.	Y
Vulture	157.	Y
Xatriya	150.	Y
Yama	77. 101. 135. 136. 170. 176.	Yoga
Yama-danda	138.	Yoga-sū
Yama's dogs	138.	Yoga-w
		Yogin
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